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THE COSMIC COMEDY OR THE VITAL URGE

BY
LEONARD STUART

("H. C. ANGLICAN")

*Author of "The Great God Pan," "The Eon," "The Suffragettes,"
"The Violinist," "Life's Ideal," etc. Editor "New Century
Reference Library of World Knowledge,"
"The People's Cyclopaedia," etc.*

When Time began,—then,—deathless eons met,
To good eternal down the ages plighted.
What?—Though their lives may never be united
By mortal bonds; while eras rise and set,
Their pure minds blend in glance of eyes delighted;
Clean hearts! white souls! they greet—without regret.
To H. E. M.—Cor Maria—"The Eon."



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PSYCHE COSMI
AD
LUCEM MUNDI
RB
ROSA SHARONI

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*

L.J.S., St.B., S.C.
A FRIEND IN DEED
IN TIME OF NEED

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* * *
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M.H., F.H.M., S.S., F.R.
A.L., G.E.R., F.F., G.Y.

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TO THE ABOVE GOOD COMRADES OF DIFFERENT FAITHS, WHOSE
HONEST CRITICISM, COMPANIONSHIP, ASSISTANCE AND
INSPIRATION WROUGHT ITS CONSUMMATION,

THIS BOOK
IS CORDIALLY DEDICATED

WITH THE SINCERE HOPE THAT IT MAY HELP TO ACCOMPLISH
IN UNIVERSAL MEASURE THE UNITY OF THOUGHT AND
PURPOSE THAT WELDED OUR FRIENDSHIPS

New York, New Year, 1919

"This is such an odd and incomprehensible world . . . What a complex riddle, a complexity of complexities!"

"All human progress is in a circle; or, to use a more accurate figure, in an ascending spiral curve. While we fancy ourselves going straight forward and attaining, at every step, an entirely new position of affairs, we do actually return to something long ago tried and abandoned, but which we now find etherealized, refined and perfected to its ideal. The past is but a coarse and sensual prophecy of the future."

"At some brighter period, when the world shall have grown ripe for it, in Heaven's own time, a new truth will be revealed, in order to establish the whole relation between man and woman on a surer ground—of mutual happiness."

"I have always envied the Catholics their faith in that sweet sacred Virgin Mother, who stands between them and the Deity, intercepting somewhat of his awful splendor, but permitting his love to stream upon the worshiper more intelligibly to human comprehension through the medium of a woman's tenderness."

—*Hawthorne.*

"To see the best men move in sympathy and harmony with the best women, and to see both linked together by zeal and service to all ranks of their fellow-creatures, this is what my heart desires, this is what American men and women owe to the country whose debt to them in the past may be recognized, while its claim upon them in the future extends far beyond the limits and the records with which we have become familiar."

—*Julia Ward Howe.*

"For this thy child, a woman earnest-eyed
 Who wears thy gracious favors worthily,
 Pledges her honest faith, her constant pride,
 To live her life as one who holds in trust
 God's gold to give again, who fearless must
 Face the great days to be."

—*Sophie Jewett.*

"How white then should be the soul of every American woman. Upon her influence depend largely the spiritual forces which shall determine the status and progress of our nation."

—*Lydia Hoyt Farmer.*

INSTRUCTIONS

HOW TO GET THE BEST OUT OF THIS BOOK

Read first the prose version furnished by the Introduction, the topical headings in italics to each verse, and the extracts from the lecture on "WISDOM" by LO-CARUS.

Then read uninterruptedly the narrative rhyme, and for quotation purposes, commit to memory any verses that take the fancy. Those here enumerated are especially commended to the readers attention.

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*"We are the music makers,
And we are the dreamers of dreams:*

*World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.*

*With wonderful deathless ditties
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory:*

*And o'erthrow them with prophesying
To the old of the new world's worth;
For each age is a dream that is dying,
Or one that is coming to birth."*
A. O'Shaughnessy.

THE COSMIC COMEDY

OR

THE VITAL URGE

INTRODUCTORY

In press dispatches of December, 1918, the world read that: "The ex-Kaiser is seen at the window of the bedroom which he occupies in Amerongen Castle, Holland, writing furiously all the day long. He fills sheet after sheet of foolscap, which he violently tosses aside in his haste to get to the next. What is he writing?"

In the following pages, the author considers himself impersonally privileged to become the medium in America for the transmission of the ex-ruler's message, written for the benefit of his sons and their progeny. He attempts to identify himself with each character that appears and wading into the shallow Hohenzollern temperament he dissects and analyzes the unfortunate mentality's reflections upon its past life. The Kaiser comes under the influence of the spirits of five of Prussia's notorious apostles:—Bismarck, the apostle of ambition and imperial expansion; Treitschke, the apostle of Pangermanism, economic and military; Nietzsche, the anti-Christ apostle of the ruthless oversoul or superman; Münsterberg, apostle of German "kultur" at Harvard University (who to his honestly expressed astonishment found superior civilization in the United States), and Luther, the greatest German apostle,

who explains how his reformation aims were misunderstood and overshot the mark.

The modern X-Quantity is made to realize that the brutality inherent and sporadic in the Prussian temperament arises from *a lack of mental hygiene, to the racial absence of innate respect for womanhood, young and old, which creates the hidden, inner motherhood resentment of the species against the male and reflects in the progeny.* He—the Kaiser—is the typical example of this reflected resentment, long notorious for his lack of parental respect and his unfilial treatment of his mother, the former Crown Princess Elizabeth of England and Empress of Germany, the first child of Queen Victoria; against which her brother the Prince of Wales, later King Edward VII, had to protest and interfere, to bring his conceited nephew temporarily to his senses.

In the light of subsequent events, when he compares the national vaunted German “kultur” with the rising values of Latin, British and American civilization, he further recognizes that *evolution in racial regeneration rises and falls in nations, according to the respect and reverence accorded to the mother-mind of womanhood by MAN, for the reproduction of the species.* Luther gives him a parallel to German “kultur” and its products as ancient as the Moloch-Minotaur period of Minoan or Cretan “kultur,” while he finds that the “Yellow Peril” against which he warned the Western World is his own “yellow streak of Prussianism” traced back through Bismarckian aggression and the Teutonic order of robber chieftains of the Dark Ages to Attila and Genseric, the infamous leaders of the Hun hordes who devastated Europe and northern Africa in the third and fourth centuries A. D. Those descendants of the mongrel tribes of Mongols of northern Asia who invaded the Chinese Em-

pire in the second century B. C. and after various migrations entered Europe and settled in the territory since called Germany.

"A man of firm will can mold the world to his thought," wrote Goethe, but ex-Kaiser William II did not realize that Goethe meant a man of "good-will" endued with "righteous thought," hence through his evil pride arose his "evil will," his "evil thought" and all the horrors and ruin his "unmoral will" brought upon the world with its holocaust of millions of human victims.

Psychopathetically weakening to moral mental depression, the ex-Kaiser realizes that he has been the "insane despoiler of modern civilization, the ruler of a nation *taught with the mother's milk* that human right must yield to brutal might," as that incontrovertible biological truth was so well synthesized by the eloquent Japanese Viscount Ishii when addressing the United States Senate 30 August, 1917. He admits the inferiority of degenerate Germanism which, with its domineering pride and evil arrogance, its brutality and frightfulness, came to look upon its particular brand of Christianity as the most advanced type of "kultur" to be imposed, as even Münsterberg advocated, *by force* upon the earth, notwithstanding the inevitable failures that history reveals of every similar attempt, religious or political. And, in his mother's faith, in the virile eclecticism of the Anglican-Episcopal Church, that by tradition, history, precept and example, regards itself as occupying a mediatory position for promoting the cause of unity among all religious bodies, the ex-Kaiser acknowledges the broad-minded blend of Hebraic Catholicism, of Italo-French-American and British-Hindu-Japanese thought and will, which, with the splendid unification work of the new World-Mother—the Red Cross Society—is federat-

ing the men and women of the World in the Brotherhood and Sisterhood of Humanity.

Repentant, he implores forgiveness for the sins and crimes of his evil pride. Confined within the limits of that reverent upright, temperate, manly regard which appeals to all well-balanced thought when illumed with the exalted sentiment which caused Homer, whenever he had occasion to use the title, to prefix the adjective "revered" to the word

"MOTHER,"

he finally turns greater light on "the shining figure of the Truth Supreme which can ensure lasting

PEACE."

Emphasizing the vital principle of creation and existence—the influence of the spirit of good in the father on the mother-mind for the purification of daily life and consequent unity of universal thought,—in its praise of modern womanhood, in its lesson of reverence for motherhood, and the education and training of girlhood and boyhood in the right principles of self-knowledge, self-respect and self-control, for world service, "The Cosmic Comedy or The Vital Urge" has a special viewpoint for all women and should be of vital interest to the entire human race.

"Si ignoscitis, gaudebo; si succensetis, feram; jacio en aleam; librumque scribo, seu presentibus seu posteris legendum, nihil interest; expectet ille suum lectorem per annos centum; si Deus ipse per annorum sena milia contemplatorem præstolatus est."

"If you pardon me, I rejoice; if you reproach me, I can endure it. The die is thrown; I write a book to

be read; whether by the present or future ages, it matters not. It can wait for a reader a century, if God himself waited six thousand years for an observer of his works." *Joannis Kepleri*—"Harmonices Mundi."

AUTHOR'S NOTE

The author wishes to emphasize the fact that there is not a single condition, statement or argument advanced throughout this book, which cannot be substantiated by quotations from acknowledged and reliable authorities of high standing. Notes, however, were suppressed, for, while they were of particular interest, they ran to more than double the length of the "Comedy." Should a call for further information arise from criticism—or inquiry—the notes will form the basis of a new book.

L.S.

*

* * *

*

CANTO I

And a voice that was thick
From a soul that seemed sick
Came back from the Barrier,
GO!

For the secrets hidden
Are all forbidden
Till God means man to know.
—*E. H. Wilson.*

THE COSMIC COMEDY

OR

THE VITAL URGE

CANTO I

*Amerongen Castle, Holland,
December, 1918.*

I

*The Kaiser writes to his sons and confesses to his
early spurning of mother love.*

Oh sons! Hell's blight is on the man
Who spurns the mother love divine
In God's revealed, evolving plan:
My eyes are bleared with bitter brine;
Too short is life's redeeming span,
For sons! the curse of Cain is mine.

2

*He tells of having had a prophetic nightmare or
"couchmare." (Fr. "cauchemare.")*

A couchmare came on me this night;
My spirit left the mortal clod:
In helpless and resistless flight
Up, starward through the skies I trod
The highway leading unto Light
And there my naked soul saw God.

3

*After watching the Great Bear (representing his
bugbear Russia) and other stars.*

Last eve I laid and watched the stars
And turned from where the Greater Bear,
Polaris stalking, ever mars
My sight; the Pleiads—sisters fair—
And Aldebaran, through window bars,
Like hot tears gleamed in crystal air.

4

He sees the Cross in Orion's constellation.

When eastward low, a cross afar,
Recumbent, formed within my ken;—
Red Betelgeux, the Rigel star,
Orion's belt: "the Three Wise Men,
Caspar, Melchior, Balthasar,
For Christmas come," I said, and then

5

He apostrophizes his "Gott."

I sent a fervent, bold appeal
In strident prayer unto our God:—
"O Lord of Might! Thyself reveal!
Confer on me Thy gracious nod!
Didst THOU not place on ME THY seal
To rule the world with iron rod?

6

*He boasts typically of German "Kultur," of might
and right divine.*

Set on MY throne by might divine,
To preach the gospel of THY Son:
To spread the truth of light divine
The Kultur, Germany has won;
Did I not reign by right divine?
Say!—Was I not your chosen one?

7

Bragg of the German Army, the "Deutschland über alles" host.

To fill our foes with wild alarms,
The "Deutschland über alles" host,
In war's bright panoply and charms,
Is still our special pride and boast:
With victory endue our arms!
We do not mind how great the cost!

8

He reviles and "strafes" his British cousins.

Those British who our efforts choke,
Who foil our naval aims in scorn;
O strafe and place them 'neath my yoke,
I—of an English princess born—
Since they My anger thus provoke;
Else all our schemes will be forsworn.

9

Who foil his naval and expansion plans.

For we prepared with foresight keen,
And watched and waited for "The Day";
On our side then you must be seen,
Or, shall we hear their Scotchmen say,
"The well-laid plans of mice—when mean,—
As evermore have gone astray?"

10

German "Kultur" and the envy of his foes.

Our foes encompass us around:
They envy us our wealth and might;
When "Kultur" should on earth abound,
When we alone know what is right:
Say, on our side YOU still are found
So that "mein Deutschland" wins this fight!

II

He gets bitter at God's silence.

Winds croaking with a laugh sweep by;
Stars blink and wink sardonic glee;
The moon's face with a sly and dry,
Wry smile seems but to grin at me:
No sign is there, no swift reply,
Do I no favor find with THEE?

12

The Kaiser sees Christ upon Orion's Cross and grows reverent.

This said, I flung me on my bed
And gazed long in the starry space;
The Three Wise Men—upright—o'erhead,
Orion's cross had moved apace,
And sons! THE CHRIST was there outspread,
I looked up into Jesu's face.

*

* * *

*

13

Unlike Constantine the Great.

Not thus the greater Constantine
Above the Milvian bridge and coast,
Saw high in Heaven the Cross divine
And humbly made his pious boast.
"Lead on! I conquer in this sign!
To triumph o'er the pagan host!"

14

Jesu's look of sad reproof.

In sad reproof a grieving glance
With pity mingled, pierced me through;
The look sank deep, as when the lance
Arterial blood and water drew;
I viewed the sacrifice askance,
Abased and humbled, for there grew,

15

The blood of the Kaiser's victims.

And poured from Him a living flood;
His wounded heart gushed crimson streams;
Transfixed, I knew it was the blood
Of victims: God! I heard the screams,—
As petrified, erect, I stood,—
From Belgium, France,—Louvain and Rheims.

16

The Kaiser's doom foretold.

Slow, booming low, wild Belgian bells
Tolled through the gloom afar and near;
Sad Flemish chimes wove mystic spells
With looming dirge upon my ear;
Doomed! Damned! Damned! Doomed! so rang
their knells,
Shrink! shudder! in corroding fear!

17

The spirits of the Lusitanian victims haunt him.

Around, about, before me went
Sweet female forms with mournful eyes;
Sad baby faces o'er me bent
With drowning and with stifled cries:
The Lusitanian victims sent
To death 'neath smiling Maytime skies.

18

He even hears Hell appealing to avenge Edith Cavell.

While up my flesh crept horror dire,
For welling even up from Hell,
In waves that higher rose and higher,
Swept up a litanizing yell,
Unwav'ring in its fierce desire,
Avenge, O God! Edith Cavell!
Avenge, O God! Edith Cavell! (*ad libitum*)

AVENGE!
O GOD!
EDITH
CAVELL!

*

* * *

*

CANTO II

“With him will we speak mouth to mouth even
transparently and not in dark speeches.”

“Ho-Bab! We will *do* thee good!”

*

* * *

*

CANTO II

19

The Kaiser swoons and his naked soul flies starward to meet God.

O'erwhelmed I swooned; my fainting soul
Left mortal clay and through the night
Rushed upward where the planets roll:
A ghastly crowd aligned my flight
To reach the everlasting goal,
The throne of God's eternal light.

20

*It curdles as it meets on the Milky or Great
White Whey, Bismarck, Nietzsche, Treitschke and
Münsterberg.*

When on—that brute of power, vain
Bismarck, of iron blood bewitched,
Nietzsche, the anti-Christ insane,
Treitschke, with nasal squeak, high-pitched,
Münsterberg,—urged in flame of pain,
In scorn of hell with shame enriched.

21

Who hiss some opinion of him.

Their wraiths came hissing in my ear,
“Incompetent! insensate one!
This infamy you'll never clear,
The ill your ignorance has done;
By all the foul work that you rear,
No place is won within the sun.”

25

22

Bismarck, howling, cuffs his spiritual ear, while recalling his youthful insolence.

Loud Bismarck howled, "Impertinence
Since youth," your gibe "Ca-ve! adsum!"
Showed even then, through impudence
The fall to which your pride would come;
We then foretold your insolence,
With scorn would make the whole world hum.

23

Bismarck sums the Kaiser up.

You spurned the love of motherhood—
Your life became a tangled skein,
With hate of social brotherhood,
With pride, with false ambition, vain;
You acted as no other would,
And now you bear the stain of Cain.

24

The Kaiser's ignorance, arrogance and malevolence.

Why should you show such ignorance?
In chivalry your youth was trained:
But steeped in pride and insolence,
From breeding true, you ever strained:
Such stupid, crass malevolence
In your low mind has always reigned.

25

Treitschke, squeaking, scorns his arrogance.

High Treitschke squeaked, "The mental twist
Showed that his brain was never right;
His fool and arrogant 'mailed fist';
His prate of 'shining armor bright';
How . . . 'mi-les gloriosus!' . . . trist,
To place all Germans in this light."

26

Mocks the Kaiser's megalomania.

His pain-drawn face, his restless eye,
The studied attitudes he chose,
Were crazy; though for ease he'd try,
He never could acquire that pose
Which living true, with purpose high,
Yields wisdom's look of calm repose.

27

Tells him right, not might, should be his aim.

Had he but sensed that right, not might,
Has greater force than fire and sword;
That evil he alone should fight
And o'er the right keep watch and ward,
He might have lived in glorious light
The economic World-Peace-Lord.

28

*Next—Münsterberg began—and scored his foiled
show-off before Nancy.*

Of him can it be true what's said?
All haughty, with conceited glance he
Watched, nursing there, with pride o'erlaid,
A foppish, fool imperial fancy,
In coxcomb pomp of white arrayed,
To show off in—uncaptured—Nancy.

29

*Sane opinion ranks him as the King consummate
silly ass.*

Ye Gods! what kink is it that binds
His thought in such a muddled pass?
When ridicule so swift unwinds
The sane opinion of the mass,
To rank him in all wholesome minds,
The King consummate silly ass.

30

The Kaiser and the Holy Grail.

On Zion's Mount, brave British bands
Again his stupid efforts stale;
A monstrance, loot from Turkish hands,
He holds, and thinks he's gained "The Grail";
That silly trick against him stands,
Egregious boob, of no avail.

31

The Prussian slob, snob, and S. O. B.

In sheer contempt of him unfurled,
He's styled the Hohenzollern snob;
In foul disgust, the outer world
Now calls each Prussian hog—a slob;
Against them everywhere is hurled
Opprobrious, the term of S. O. B.

"And what may be S. O. B.?" I—der Kaiser asked furiously sneering; then Münsterberg turning on me personally and thundering, so that I shuddering shrank, replied, "Sons of b-rrutes! you snob, brutes from the male, not the female side, for you and your kind have made women the subjective—or resentful—vessels that some are to produce such inhuman beasts."

32

The Skunk of Germany,—the rotten Kaiser.

To lowest depths our nation sunk,
How ill-considered each adviser;
With world-ambition graspings drunk,
Had they just been one whit the wiser,
You'd not be ranked now as "The Skunk
Of Germany,—the rotten Kaiser!"

33

Degraded as a Knight of the Garter.

Spurned from King Arthur's noble class
Of Knights, who world-advance have sought;
Kickt out, unworthy of the pass
To chivalry, with uplift fraught;
You lost the goodwill of the mass,
When "evil followed evil thought."

34

The fierce white light that beats upon a throne.

When Belgium fair was overthrown,
The wrongs you wrought to seek your goal,
Repentance never will condone:
Now, clouds of darkness backward roll;
The fierce white light beats on the throne
Where shrinks your shivering, shriveled soul.

35

*Plato's dictum: The nation is the man writ large,
or "Qualis rex, talis grex—Like king, like people."*

Who follow peace and wisdom scan,
For them will joy and blessings bloom;
Who follow false gods, then the ban
Of hell is evermore their doom;
Writ large, the nation is the man,
As rulers are, the people loom.

36

*Machiavel Bethmann-Hollwegg's "Scrap of
Paper."*

Your Prussian clique will dwell in Hell
As violated Belgium's raper;
Your Bethmann-Hollweg Machiavel,
To him Old Eblis holds no taper;
To call our treaty,—vile to tell,—
Our Belgian pledge,—“A scrap of paper.”

37

The turpitude of Tirpitz and the vermin pirate water-rats.

The turpitude of Tirpitz, while
His vermin pirate water rats,
On submarine campaigning vile,
Like crafty, crouching, creeping cats,
Went forth,—beamed with the greasy smile
Of porcine-fed and beer-blown "vats."

38

The cowardly Prussian Junker.

With lust of might and power drunker
Than could a speedy road-hog handle,
So arrogant your Prussian Junker,
No one to him can hold a candle,
And yet at death, a squealing funker,
To all brave men a mocking scandal.

39

The Prussian yellow mad dog streak.

Your mad dog strain, the world will boot:
The force of might, can you command it?
When Belgian lands you ravage, loot,
Your yellow streak none understand it;
When right you trample underfoot;
You rank—the rank unkultured bandit!

40

America the Melting Pot of the races of the World.

America the melting pot
Of every race from every clime,
See how that nation's brave sons, hot,
Fused in the crucible of time,
Flock eager to avenge the blot
Of fiendish, autocratic crime.

41

German servile subservience versus willing service.

(Then "Quiddingly" sarcastic:—)
"Caligula!" stand in the light,
And see how by the world you're hated;
Servile subservience to might
Your German "kultur" inculcated,
While willing service for the right,
The higher nations cultivated.

42

The women-rapers and baby-killers.

'Tis great—the race your caste has run,
Of human life the heedless spillers;
Deep, blood-red glows your setting sun,
You demon, brutal horror-thrillers!
Down history, the stigma won
Of woman-rapers! baby killers!

43

Münsterberg invokes GOD'S Light upon the hell-begotten pride of the War Lords.

Good GOD! upon such War-Lords roll,
In might and majesty unfurled,
So Wisdom may their wills control,
Their hell-born pride be hellward hurled,
THY LIGHT which should light every soul
That passes through the mortal world.

44

Nietzsche is requested to orate.

Here, Nietzsche! you of gifted word,
Whose mind has cleared beyond the veil,
The thought chaotic, nations stirred,
Take up the burden of our tale;
From you, let wholesome Truth be heard,
For great is Truth and will prevail.

*

* * *

*

INTERLUDE

At this point, Münsterberg vanished suddenly; Nietzsche and Treitschke placed themselves on either side of me, Bismarck followed uncomfortably close in the rear, and this interlude began:

*

* * *

*

The Procession on the Milky or "Great White Whey."

Then while but three kept pace with me
 Up through the studded "Great White Whey"
 Of struggling shades who strive to free
 The taint of sin from mortal clay,
 As we sped onward to my goal,
 His philosophic wraith ashake
 With grief that quivered nerve and soul,
 "Thus ZARATHUSTRA'S author spake":—
 (Quoting enigmatically from unknown authors.)

TRUTH never dies.

"TRUTH answers not; it does not take offense;
 But with a mighty silence bides its time:
 As some great cliff that braves the elements
 And lifts through all the storms its head sublime,
 So TRUTH, unmoved, its puny foes defies,
 But never dies."

Deep in the spring Pierian lies
 The source of Truth that should convert you—
 "To wise and watchful waiting rise,
 When Vanity vaunts Vice as Virtue."

(Then addressing me—der Kaiser—he began:
 "Now listen attentively and with your conceited
 limited intelligence, try to grasp the following dis-
 course on 'The Heliocentric Universe' and EU-
 GEONISM—The Art of Right Living and Well-
 Being, the Creed of the Well-Born and the Well-
 Bred.'")

CANTO III

"Metaphysics is the highest form of intellectual enjoyment."—*Aristotle*.

The mathematical method in metaphysics by which we arrive at the conclusion that the inner nature of celestial things is analogous to our own inner nature is formulated with marvelous simplicity and lucidity by Professor W. K. Clifford, who revived the theory of multiple connected spaces or "the many mansions" of Scripture. The formula reads:

"As the physical configuration of your mental image of the object

Is to the physical configuration of the object

So is your perception of the complex object of your feelings

To the —'thing-in-itself—'."

"If as Plato taught, and nature science takes for granted, our universe is a geometrized or geometrizable affair, then one of the many geometrical theories may be objectively valid in it. In the complex world of thought, in the world of pure mathesis, all of them are valid. There they coexist and interlace among themselves and others, as differing strains of a hypercosmic harmony." N. W.

*

* * *

*

CANTO III

46

Nietzsche rates the Kaiser's Cosmic status.

You star-dust speck within the whole
Predestinated final aim!
Infinitesimal thy goal,
Mere molecule! atomic flame!
Electron of that Cosmic Soul!
Whom we the One Almighty name!

(I— der Kaiser— glowered indignantly at the familiar style of address, but Nietzsche calmly proceeded:)

47

*GOD or GOOD the love of MIND DIVINE
the Cosmic TRUTH.*

Learn that the primal cause is God!
The Cosmic Truth is Mind Divine!
'Tis God— or Good— that rules the sod,
And forthwith Nature's glories shine:
Earth, matter, dust,— the mortal clod—,
God's spirit can alone refine.

48

Earth's Creation.

Without beginning was your world
And without end; but when in space
From seething Chaos, stars were hurled
To each its own appointed place;
With time, law, order, then unfurled,
That pilule earth of yours keeps pace.

49

*HEAVEN—the Cosmic Hearth the central
Zodiac core of the Heliocentric Universe.*

Space—one vast circling sphere—enfolds
Rotating solar system spheres
Ringed round the Zodiac core which holds
Heav'n's cosmic hearth, whence flow the years
Of Time, the scientist beholds
The heliocentric fabric wears.

50

Outside surrounding all is HELL.

Outside is Hell where thoughts create
Subjectively, the raging storm;
There pride, lust, malice, envy, hate,
Earth's drear disasters, warfare, form;
Till good, again controlling fate,
Bids peace resume the primal norm.

51

*Perpetual motion the electronizing principle of
life.*

The principle of life and notion
That knoweth neither time nor end,
Is energy, perpetual motion,
Which vital urge and power lend
To atmosphere, mind, earth and ocean,
For their electronizing blend.

52

*Star-dust birth and the radium soul of Eternal
Life.*

Your earth both formless was and void,
But in it worked eternal life;
The radium soul of good, alloyed
With dross of earthly matter, rife;
Ormazd, the good, mind-spirit buoyed,
To purify the baser strife.

53

The vicious scales of lustful sin.

For Ahriman the devil flings
In matter the "do-evil" call
Of lust putrescent, which but springs
And stings from sloth and thoughts that gall
The flesh with vile imaginings,
And all its better strivings pall.

54

Carnal lust the serpent that tempted Eve.

Thus Moses told of Adam's fall,
When lust—the serpent—tempted Eve;
And both infect, begetting all
The deadly sins which but conceive
The ills that life with misery pall,
In self-control, would not believe.

55

Dante, Milton and Goethe's views.

So Dante sang of Heaven and Hell;
Blind Milton too, each hyper realm;
While Goethe told how manhood fell
From grace, when vices overwhelm
The purity of love's clear well,
If evil thought sways reason's helm.

56

The Satyric Byronic "Weltschmerz" of the "Satanic School" of immorality.

Parental stained incontinence,
His nobler thought demoralized;
Incestuous lust in foul offense,
His dual nature bestialized;
Learn how fair England's moral sense,
Satyric Byron stigmatized.

57

Swinburne's awful tale of Ancient France.

Read Swinburne's screed in allied form,
Of ancient France, an awful tale;
When lust-abandoned lives, a swarm
Of lepers bred, yet in the scale
Of death, slow, canc'rous, putrid, warm,
How pity, love, could still prevail.

58

Joan of Arc the White Lily of France.

But from that sin-stained era dark,
Whose purity marks mind's advance?
The martyr who through trials stark,
Still bore the virgin, stainless glance;
The Maid of Orleans, Joan of Arc,
The lily chaste and white of France.

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CANTO IV

"Imagination:— the child of sentiment and thought, has wings and for all her erratic flights in the kingdom of fancy, she now and then alights on a lofty crag in the ethereal realms of moral or religious aspiration to find there an important truth, which slow-paced but sure-footed reason and science cannot as easily reach. . . . The metaphysical, the mystical, is so far from being outside of experience, that it is the very cornerstone of the possibility of experience."—*Carus*.

"The Time needs heart—'tis tired of head."

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"Vainly might Plato's head revolve it;
Plainly the heart of a child could solve it."

Lanier.

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CANTO IV

59

The wisdom of the Sages of the Ages.

Pythagoras of old who heard
The harmony that rules the spheres;
Wise Plato, Aristotle stirred
By cosmic thought in far-off years;
A clearer view of good inferred,
Than in your modern reign appears.

60

*The Evolution of the comprehension of the Holy
Trinity in God.*

In pagan days, good was the sun
Whose spirit through Creation planed;
Till good in father, good in son,
Soul-good through mother-spirit reigned:

At-ONE-ment in the TRIUNE, won
GOD! MIND IMMACULATE was gained.

61

As simple as the solution of flight.

As simple as from sand dune slips,
The Wrights anew solved human flight;—
Saw how the birds with tilting tips
Of wings kept even balance right,
'Neath tense control in windy dips;
From Heaven to them again came light.

45

62

All knowledge comes of super-nature or is of celestial origin.

Of knowledge all that MIND received,
In art and beauty on the Earth;
Fond dreams by genius bright conceived;
Of life beyond is but poor dearth;
Let not the ego be deceived,
From Heaven it sprang, there had its birth.

63

The evolution of humankind.

Prolonged the way, of devious plan,
As on through Time the ages sped,
Who can the power of Wisdom scan,
Which rules the living and the dead?
The evolution long of man,
The final goal to which we're led?

64

Ascent and descent of humankind through animal ignorance continuous.

Man rose from sea-slime high to will,
To reason, godliness and worth;
With woman, born of grace, to fill
Redemption's work upon the earth;
Low they descend again to ill,
When lust to deadly sins give birth.

65

The "Riddle of the Universe" unraveling.

The "Riddle of the Universe,"
Man's concept broadens with the years;
No longer pulpits now rehearse
The cruder, medieval fears
Of Heaven and Hell, for men's converse,
The truth that knowledge views, appears.

66

Abuse of free-will in carnal lust and its dire consequences.

With reason graced for good or ill,
By light that comes from heaven above;
Abuse the gift of your free will,
Abuse the lesson of pure love,
In flame you perish and are nil;
As dust alone your ashes rove.

67

Examples from modern "Gott strafed" aliens.

O! illustrations without number
I could quote as dire example;
They all history encumber,
Our race yields us many a sample:
(Aside to ME—der Kaiser—"You remember
Krupp, and Max Harden's exposé of Philipp
von Eulenburg, Kuno von Moltke, etc.")
Let their ghosts in silence slumber,
Four from the Aliens Vice-Book ample.

68

Parnell, the Irish leader's treacherous adultery.

Thus perished he of Erin's sons,
A leader rare of brilliant worth,
Whose life work, lust-perverted ones,
Made but a theme for mocking mirth;
High o'er his grave, the story runs,
His spirit flashed, flame-dust, to earth.

69

Oscar Wilde the Anglo-Irish poet's bestiality.

That esthete poet also, who
In lust, a genius mind debased,
And lived his bestial crimes to rue
When from the prison house he faced
The world anew,—with pitying few,—
He died in foreign land,—disgraced.

70

Boulanger's adulterous intrigue and suicide.

See! snared by frail adulteress glance,
From patriotic aims seduced,
"Un maquereau" who dwelt in France;
Aspiring Boulanger induced
To lose brave fame in passion's trance;
His fate,—to suicide reduced.

71

Stanford White the New York architect's libertinage and murder.

Likewise of glorious New York fame
That architect whose evil lust
Young maiden innocence to shame
Seduced in aging passion's gust;
Beneath the mad avenger's aim
He fell,—a clod of worthless dust.

72

Hell,—the Creation of Pride and the deadly sins.

From outer Hell, foul minds create
Again I say, the raging storm;
There pride, lust, malice, envy, hate,
Disasters, tumults, warfare, form;
Till good anew controlling fate,
Bids peace resume the primal norm.

73

Souls awaiting Redemption.

For we within the pit and veil,
Who have not passed to ultimate
Of good; whose souls have dropt the scale
Of matter, now perceive with hate,
The ill which keeps without the pale,
The egoists who fool with fate.

74

God's Everlasting Mercy.

Yet, stars glean for the Cosmic Soul
The cores of loving hearts which fail
To reach Eternity's sure goal;
Outside of Heaven now they sail
In periods on from pole to pole,
Until the Judgment Day they hail.

75

AT-ONE-ment with the Universal Mind.

Until the kin of their own race,
The loved ones left in worlds behind,
The rightful path to Heaven trace,
And in the Universal Mind,
Rejoined by love's redeeming grace,
The peace of God through Christ, shall find.

76

The JUDGMENT DAY.

For then that great resplendent Day
In light *will* merge the Universe;
While evil swept in flame away,
To outer darkness will disperse;
And Good—eternal GOD—alway,
Shall lift from humankind, its curse.

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CANTO V

"There's not the smallest orb that thou beholdest,
But in his motion like an angel sings,
Still quiring to the young-eyed cherubims;
Such harmony is in immortal souls;
But while this muddy vesture of decay
Doth grossly close us in we cannot hear it."

Shakespeare.

"Bards of Passion and of Mirth
Who have left your souls on earth!
Have ye souls in heaven too,
Double-lived in regions new?"

—Yes, and those of heaven commune
With the spheres of sun and moon;
With the noise of fountains wonderous
And the parle of voices thunderous;
With the whisper of heaven's trees
And one another, in soft ease
Underneath large blue-bells tented,
Where the daisies are rose-scented,
And the rose herself has got
Perfume which on earth is not;
Where the nightingale doth sing
Not a senseless, trancéd thing,
But divine melodious truth;
Philosophic numbers smooth;
Tales and golden histories
Of heaven and its mysteries."

Keats.

CANTO V

77

"GOD is a SPIRIT."

To those who seek HIM from their youth,
"GO(O)D is a Spirit," said the CHRIST,
And they who worship HIM in truth
And spirit, find Faith has sufficed
To bring to them in love's pure ruth
The peace of HIM,—THE SACRIFICED!

78

St. Augustine's formula for resignation to the will of Go(o)d.

Thou made us for Thyself, O Lord!
And restless is each mind, until
Thy grace divine Thou dost accord,
To find true peace, no heart is still
Until Thou dost Thine help afford,
Until we yield unto Thy Will.

79

Faith corrects the defects of Science.

Where Science slow and Reason fail,
Where mortal brain no change discernest;
There Faith for all defects avail;
There Faith the lesson quickly learnest;
The love of GO(O)D will still prevail
If but the seeking mind be earnest.

80

Vaughn's vision of Heaven.

For here in outer darkness bound,
We view from shades of starlit night,
The solar systems circling round
"Eternity's great ring of light,"
The Heaven that Vaughn in vision found,
"Of endless calm, all pure and bright".

81

Sanctus bells and the beauty of celestial calm.

No evil minds there ever mar
The beauty of celestial calm;
Pure thoughts of love alone, afar,
Like incense rise and fragrant balm,
With Sanctus bells,—when Heaven ajar
On God's day hears the noontide psalm.

82

The Halls of Heaven.

Then,—far beyond the stars, the Halls
Of Heaven we see, abodes of rest;
Grand organ tones, glad trumpet calls,
The cohorts summon of the blest,
To hear along the jasper walls,
The joy by faithful souls possess.

83

Archangels and the Angel Host.

From palaces, whose towers dim,
In lucent glory high, are lost;
From temple, fane,—saint, seraphim,
Archangels and the angel host,
Laud evermore in rising hymn,
GOD— Father, Son and Holy Ghost.

84

The raiment robes of color cloud.

The corridors of Heav'n they crowd;
With love their radiant faces glow;
In fleece-like raiment robed of cloud,
In gorgeous colors, to and fro
They go, they fly, they sing aloud,
"Through Good, eternal blessings flow!"

85

The concord of the Cosmic Octave.

Bright overtones each outer sphere,
Arpeggic, brilliant, harplike, sound :
While inner spheres reëcho clear
The cosmic octave in them found :
Harmonic chords of beauty rear
Concordant anthems, rolling round.

86

The tone color of the Heavenly Spheres.

Tone colors, springing near and far,
Prismatic, fill the auroral dark ;
Impinging on each distant star,
Sound flashes with a golden spark,
And reaching space's farthest bar,
With tints and hues supernal mark.

87

MUSIC—the Language of Heaven.

The Heavenly ramparts thrill with song ;
Rare music in divinest strains,
Becomes the universal tongue,
The language of the Heavenly plains :
"To GOD, our homage, praise, belong !"
Rise evermore the glad refrains.

88

The Blessed Damsel or Life, Youth and Hope.

No languid sigh, resounding tear,
The product of nepenthic dreams ;
No "blessed damsel" we hear ;
The "bar her bosom warms," her squeams
Are there unknown ; for vision clear
Of youth, life, hope, eternal gleams.

89

The Wise and Radiant EONS.

There wise and radiant EONS chaste
 Of human love, rare symphonies;
 A virile blend, in glory haste
 On rising, swelling harmonies,
 The joys of Paradise to taste
 In MIND'S divinest purities.

90

Their asexual gift of Self-Control.

The gift theirs was on mundane spheres
 To gain of sexless self-control;
 Their bodies, passions, hopes and fears,
 Refined through mind in heart and soul;
 Until transfigured, each appears
 In Heaven, a glorious, blended whole.

91

The natural beauties of Heaven.

In gardens of delight they rove,
 Where beast and bird and tree and flower,
 From fountain, mountain, hill and grove,
 From river, vale, and leafy bower,
 With attributes of mind and love,
 Proclaim God's all-pervading power.

92

The TRIUNE LOGOS Praise of Heaven.

They with the Heavenly hosts combine
 To sing the swelling TRIUNE song;
 "GOD! MOTHER-SPIRIT! CHRIST
 DIVINE!
 The strain on high rings clear and strong;
 The LOGOS 'Life-Love-Light'—is THINE!"
 On fragrant winds is borne along.

93

The Safeguarded Faith of Christ's Church.

For ever singing round GOD'S throne,
How full of joy their lays, they are;
Revealing in each holy tone
Safeguarded Faith, in praise they are;
Through Father, Mother-Spirit, Son!
Sancta! MATER! Ecclesia!

94

The curse of Eve atoned for through the pure-born Eon-Child.

The curse of Eve is reconciled,
The path from Earth to Heaven is run;
Each Eon-Mother's pure born child,
For both God's Paradise has won:
The Father and the Virgin mild,
With joy look on the Exemplar Son.

95

Desire of Nations! God's great Avatar.

While higher still the anthems ring,
"Before all worlds that were and are,
Of David's line, root, stem, offspring,
Christ is the bright and morning star!
'Desire of Nations!' loud they sing,
'God's Son!' His own great Avatar!"

96

The Beatific Vision of the Sacred Trinity.

And then appears a radiant sight;
Three auras blend upon the gaze;
Harmonious rings high Heaven with might,
The TRINITY—a perfect blaze,—
True God— ONE GOD— The God of light,
We view with awe, in mute amaze.

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CANTO VI

We are "the owners of the sphere,
Of the Milky Way and the solar year,
Of Phidias' art and Mozart's strain,
Of Lord Christ's heart and Plato's brain."

Emerson.

"Give us the Consoler who may soothe away the
fear of death."

Socrates.

CANTO VI

97

Eddy, Channing, Swedenborg in mind-visions.

E'en Eddy, Channing, Swedenborg, seers
Of atavistic Catholic birth,
In MIND could see celestial spheres
Beyond this solar system's girth:
Their thought—the mortal brain reveres,
They walked with GOD upon the earth.

98

The Transcendentalism of New England.

Their Transcendentalism, what
Is it but spirit vision pure?
The Church of Christ has always taught
Will come to those, who firm and sure,
The peace of God through faith have sought;
That joy which can alone endure.

99

The Faith in Heaven made secure.

Their eyes are gleaming lamps of prayer,
Whose lives in higher love endure;
And from them glows the radiance rare
That kindred souls with hope assure;
For in them dwells the spirit fair
Of faith in Heaven made secure.

100

The Light of Christ the Love of God.

To search the cosmic spheres elysian,
Faith leading high from earth abroad,
True, noble minds of purpose, mission,
Gain swift the gift upon the road,
To view in beatific vision,
The Light of Christ! the Love of God!

101

They find immortal Life in Death.

So when from earthly scenes away,
 Their souls pass on the fleeting breath
 To light of everlasting day,
 Theirs is the gain, the Spirit saith,
 To dwell with God in love alway,
 To find immortal life in death.

102

The crown of faith, Immortal life.

O glorious hope to mortals given,
 Who there, where grief and woe are rife,
 By hell-born warring passion riven,
 Now faint and fall beneath the strife,
 To find eternal joy in Heaven,
 The crown of faith, Immortal life!

103

Nietzsche, the self-thought Master of Universal Knowledge.

The sciences as taught in college,
 Philosophy and language, arts,
 The sphere entire of finite knowledge,
 Humanities and social parts,
 I thought I had in full controllage,
 A master of all wisdom's marts.

104

The definite Theology of CHRIST the CRUCIFIED.

So spurned in Time's cosmology,
 That vast, revolving, ceaseless grind,
 Through lessons of mythology,
 Till Bible history we find,
 The definite theology
 In CHRIST the CRUCIFIED enshrined.

105

The fate of Minoan Kultur.

Learn back from evil mythic days,
How Daedalus gained human flight;
Coached Pasiphae in vicious ways,
Till Cretan "Kultur," at its height,
Fell in foul ruin, vile, ablaze,
Beneath avenging Grecian might.

106

Education without true religion ever fails.

O Lord! how long will history teach
That education riseth never,
When from religious spirit, each
Proud system will its purpose sever!
(To me,—der Kaiser—)
See, fool! how "kultur," Germans reach,
Greeks, Cretans, all, —fails —faileth ever.

107

Masters of fate and Captains of Souls.

You may be master of your fate,
You may be captain of your soul;
The old conventions you may hate
And scornful satire on them roll;
But strait—through Wisdom—is the gait
That leads the soul to Heaven's goal.

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CANTO VII

"For my thoughts are not your thoughts, neither
are your ways my ways. For as the heavens are
higher than the earth, so are my ways higher than
your ways, and my thoughts than your thoughts."

"O for the Poet Voice that swells
To lofty truths or noble curses;
I only wear the cap and bells
And yet some tears are in my verses."
Frederick Locker.

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CANTO VII

108

Music, prose, verse, the facile gifts of agile minds.

The lilt of music, prose and verse,
From life's rut still the human lifts;
The agile mind will oft rehearse
And exercise such facile gifts;
In "Stürm und Drang" of fate adverse,
The grievous burden off it shifts.

109

Wit evermore Grief's greatest grafter.

The heart in pain, the soul in tears,
The mind that masks its woe with laughter;
Who thinks upon Time's flying years,
On vast Eternity's hereafter;
In saving humor drowns all fears;
Wit evermore is grief's great grafter.

110

The Byronic Weltzschmerz: the Cosmic Agony.

With reason plain, to bring—in vain—
Ideal and real in harmony,
My arrogant, conceited brain
Strove 'neath the vast theogony,
And snapt in pain of "weltzschmerz" strain,
The cosmic world-birth agony.

111

Gethsemane and Calvary. Nietzsche's last Admission.

Gethsemane! GETHSEMANE!

The innocence of ONE who died!

The lesson of HIS agony

For ever humbles ego pride!

My soul goes seared to CALVARY!

My last sigh *was* "THE CRUCIFIED!"

112

Historic appeals against lust.

Fair Eden's blighted bowers sighed
 On whispering winds of lust that cloyed;
 Young Abel's bier; Mount Sinai cried
 At lust,— while thundering light deployed;
 Mount Calvary's quivering victim died,
 Sad, moaning,—“Lust must be destroyed!”

113

Remembrance: Crime: Remorse.

Remembrance clear recalls each deed;
 Reflected back in madd'ning throng;
 Reacted, crimes anew will bleed,
 Will reappear, dire scenes of wrong;
 Remorse for evermore will breed
 In all,—however weak or strong.

114

Heaven's light-fixing record of all earthly deeds.

For flashed from Earth by God's clear light,
 Each incident of mortal life
 Reflects right into Heaven's own bright
 Resplendent lens; a record rife
 Of good—or ill—for all who fight
 To win— or perish— in the strife.

115

Nietzsche laments his ignorance, evil thought and writing.

Now when upon my work I think
 That “Sacred Lore” with scorn traduces;
 To darkest depths my spirits sink;
 “For blessings, curses and such uses,”
 (From evil that I wrote, I shrink,)
 “Another man's wife, GOD seduces!”

(The vilest imperceptive thought ever penned by
 any man.)

116

TRUTH, Voltaire, and the Cartesian method.

Had I Truth's elemental seat,
 Cartesian-like sought and imparted;
 No ridicule in self-conceit
 On base Voltairean ideas started;
 I might have led to Wisdom's feet
 The world,—and shone as great, wise-hearted.

117

Subjective womanhood and Religion's aim.

And yet the aim has been for good,
 But class and pride to reason blind,
 Have held subjective womanhood,
 And tell me where on Earth you find
 Pure sisterhood and brotherhood,
 CHRIST taught should govern humankind?

118

*Sex-comrades' Purity of Mind and Thought
 brings the AGE OF WISDOM.*

For equal rites arise appeals,
 Mind comradeships of sex enfold:
 Your 'küche-kinder-kirche' spiels
 For womanhood no longer hold:
 Sex purity of thought reveals
 The AGE OF WISDOM long foretold.

119

*Renan, Zola and Nietzsche's perceptive failure
 to grasp in Eugenics the theory of "The IMMAC-
 ULATE CONCEPTION" formulated finally in
 1854, only.*

Like Renan, Zola, I sought Truth,
 But how we failed in pure perception,
 Nor grasped the Churchman brain, in ruth,
 Was seeking for the grand inception,
 As mentor both for love and youth,
 Of CHRIST'S IMMACULATE CONCEPTION.

120

THE VIRGIN BIRTH.

Of that Divine and Virgin Birth—

The Church still vainly strives to teach
To minds of lower mental girth;

Its symbolism fails to reach

The men and women of the Earth;—

For blind men still to blind men preach*

121

Modern ethic teachings of Gentiles and Hebrews compared.

In vain most Christian sects, surprised,

Bewail the fact with loud beseechings;

The varied churches which they prized,

Are bare and empty to their preachings;

Through movies, Hebrews once despised,

With profit spread clean, ethic teachings.

(and N. B. mostly from Gentile examples of unclean living.)

122

Luther's successful revolt encouraged Henry VIII's crimes.

With Luther's erring at their root,

The crimes of Henry Tudor rise;

Faith-killer! wife-beheading brute!

Through you the vicious strain outvies

To yield an evil, viler fruit:

The whole world bears the sacrifice.

* Showing but little comprehension of Catholic or even Calvinistic doctrines, it must be remembered that Nietzsche's virulent diatribes were aimed at the Lutheran Church whose confused teachings he could not fathom, although the son of a Lutheran divine.

123

The fate of Charles of England: Louis of France; and the Kaiser's doom.

King Charles of England lost his head,
And France's Louis:— victims they,
Inheriting the vice inbred
That swines your stripe of regal sway;
Both you and yours in fear and dread,
Now tread that fated lost-head way.

124

Also his weak kinsman Czar Nicholas of Russia's fate.

Czar Nicholas of Russia, too,
Has met the death of foul disgrace;
Your poor, weak 'Nicky', false, untrue,
Has paid the martyr debt of race;
And you and yours, your fate is due,
Death's firing squad to stand and face.

125

Nietzsche dodges a kick from Bismarck as he tells of the Canossian Kulturkampf.

His 'Kulturkampf' (b) old Bismarck waged
Against the Church of Christ in vain:
A world aghast, a world enraged,
Some German 'Kultur' sees again:
The heathen in foul terror staged:
Brute man, fierce, rank and stench'd with stain.

126

Eucken, Freud and German scientists failure to grasp elemental essentials.

Sage Eucken, pottering around,
Mimes, "Can we still all Christians be?"
And mired in German crime is found:
Freud's lust-brained confrères cannot see
That high above Earth's narrow bound
The spirit soars in vision free.

127

Revelation, the basis of all knowledge and science.

And from the hidden Universe
Draws light from God's eternal light:
For scientists in facts they verse,
Confirm and but retell aright
The truth revealed, divines rehearse
By faith and hope through God's good might.

128

*Michael, the guardian spirit of Israel's faith,
gathers his hosts for the Battle of Armagedon.*

The final fight o'er lust to score,
The victory of God to win,
Michaelian western hosts for war,
At Har-Magedon gather in
To slay—the Cross of Christ before,—
Your devil-spirits, steeped in sin.

129

Flagellum Dei—the Scourge of God.

Flagellum Dei! Scourge of God!
Again you stalked the lust-stained earth;
To lay vice bare with iron rod,
Attilaesque, of vicious birth,
You steeped with blood the reeking sod,
That man might learn Christ's precious worth.

130

Civilization sacrificed and Humanity crucified.

By pride of "will to power" enticed,
A racial bred insanity;
All civilization sacrificed
To your egregious vanity;
The cost, the world now sees was priced
In crucified humanity.

131

The Era of Federated Humanity.

Still from your crimes will spring the good
THE CRUCIFIED,—THE MARTYR,
—taught:
Sealed in your sacrifice of blood
By man and womankind 'tis sought
The Age of Federal Humanhood,
The goal, in arrogance you fought.

132

Apostate Julian and the Pale Galilean's Triumph.

While you will voice the Julian cry
That late repentant Tartarean
Apostate, on his dying sigh,
Sent down through Time, a soulful paean:
"Old gods are dead and from on high
THOU CONQUEREST! PALE GALI-
LEAN!"

With this climax, I—"der Kaiser"—hoped that
the nightmare had finished, when—

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CANTO VIII

"For this purpose have I raised thee up to show in thee my power and that my name may be declared among all the nations of the earth."

"Wherever Jesus Christ is worshiped there is the Catholic Church."
—*Ignatius.*

"Clear and positive as an Alp in the sunrising stands forth that sublime ideal."—*Newman Smyth.*

"Lo! the Kingdom of God is within you!" Purified above all the sphere of controversy, Catholicism in America has asserted its rightful position, not as a system, nor as a creed, but as an individual, a personal ideal in each human soul.

The Third Advent of Christ.—"For as the lightning when it lighteneth out of the one part of the heaven under the heaven, shineth unto the other part under heaven, so shall be the great day of the coming of Christ."

CANTO VIII

Luther suddenly appeared and started up without any preliminaries.

133

The Kaiser's paltry boast of German power in the United States.

O you! you dared to utter boast
That in the fair United States,
You! paltry Kaiser! was a toast
For beer and sausage fed-up pates;
That they would rise a mighty host?—
Let them beware—their evil fates!

134

America lost to Britain through German autocracy.

That greatest gem of Britain's crown
Was lost just through a German fool;
The third George tried his best to down
America's free will to rule;
Grand Imbécile! again a clown
His race has bred,—another mule!
“You surely are not lèse-majestically alluding to me?” I—der Kaiser—asked furiously and threateningly, but Luther went on serenely:—

135

Honest opinion of German vermin.
For there is heard on every side
In honest nostrils stink the German;
Far worse than Jews long scarified;
Ach! every Fritz (h)un)d* every Hermann,
Through all your damnable fool-pride,
They rank as—yes! rank German vermin.

* “hun-hund-und” take your choice:—A.

136

Gerard's suggestion for rebellious German aliens.

"No wonder," interjected Luther; "Ambassador Gerard told your emissaries:—

'Five hundred thousand lamp-posts there
 Await such evil-brewing thinkers;
 Let them a rise for favor dare;
 Strung up will be your fat beer drinkers;
 A bunch for carrion crow to share
 Will fateful fall such heedless tinkers.'

137

The braggart sneer: "America won't fight."

Why did you sneer, you braggart bright!
 "America won't fight": they've lickt us;
 With vim of right, with vim they smite,
 For submarining foul, they've kickt us;
 Truth—Virtue—Valor, win o'er might,
 You woke in them "Virtus Vim Victus!"

138

The swollen-headed Megalomaniac demoniac.

O swollen-headed autocrat!
 Stuck-up megalomaniac!
 You, saphead! soon will find you're at
 No place within the zodiac;
 Your overbearing all will bat,
 Proud, arrogant demoniac!

139

Efficiency: The Kaiser's shibboleth and gibberish.

Efficiency—your vaunt deplored,—
 In self-pride you for conquest cherish;
 Loud you address your "Gott" and Lord!
 With shibboleth, with gib-berish;
 (Luther shaking his forefinger at me—der Kaiser:)
 Who would force peace by might of sword,
 As ever by the sword shall perish.

140

The Crucifixion of Satan in the Kaiser.

Hung high as Haman, trussed and triced,
Humanity—the world to win,
The DEVIL should be sacrificed
In you—Satanus!—and your kin,
Since GOD was crucified in CHRIST,
Humanity to save from sin.

141

The Kaiser's love of the democratic propaganda.

Ach! when you think of speakers bold,
You rage and fume, you fuss and fret,
And wish they would their truths withhold,
Or act so that within your net,
The tribe entire you could enfold,
For there you hope to get them yet.

142

The curse of a lust-filled race.

But touch a hair of one brave head!
Both you and yours will haste to go
Where you will ever rue in dread
The horrors you have worked below:
Such are the curses in you bred,
You on our lust-filled race bestow.

143

The Kaiser's silly notion.

You alkaloidal poison drop
In great Eternity's vast ocean!
The world to dominate and top,
Was your conceited, silly notion;
Democracy, your game to stop,
Soon set its forces all in motion.

144

"Weltmacht" or "Niedergang" World-domination or downfall.

"Weltmacht" or "niedergang" your aim,

"World-domination" or "downfall"!

Lust—Moloch—known of old, by name,

Your "good old god", on whom you call,

Your "machtfrage—trial of strength" in shame,

A "naufrage-shipwreck" now does sprawl.

145

"Abshrecken—an awful example," like Napoleon the Third.

"War is hell-fire", you truly said

For all who madly enter in:

Like Nap the Third, you lost your head

And wallowed in his wake of sin;

"Abschrecken" you, in hell-fire red,

The penalty of pride to win.

146

The Devil's brood of Supermen's war against federated democracy.

The perils of autocracy

That drench the world with human blood;

The pride of aristocracy,

Of supermen,—the Devil's brood!—

The triumph of democracy

Shall see in federal humanhood.

147

Mary, the Mother, and John, the Evangelic Eagle, the Guardian Spirits of the United States.

For through the Western hemisphere,

That eagle land of liberal thought;

From bias free, in vision clear

To you the lesson has been brought:

The MOTHER-SPIRIT guards the sphere

And will redress the wrongs you wrought.

148

The bisex struggle everlasting.

While sages prophesied for good,
In expectation firm forecasting
The dawn of peace, the reign of God!
How vile defilement, ever-blasting,
Immortal love has lustward trod
In bisex struggle everlasting.

149

The Eighteenth Century Cyclopedic error.

When cyclopedists woke all men
To life, from feudalistic trance
For liberty! what crimes were then
Committed in the world advance!
Through pride of will, of thought, of pen,
Hell's "red fool fury" burst in France.

150

The Guardian Spirits of the British Isles.

Saints Michael, George, and Andrew strove
Throughout the world, lust's evil seeds
To slay: while brave Saint Patrick drove
Those serpents from old Ireland's meads:
But Satan still the world would rove
Should Prussia triumph in ill deeds.

151

The Allied Nations' battle cry.

"Lord! Triune God of Israel!"
The allied nations battling, cry,
"Our people save from sin and hell,
Thy Cross and standard raise on high,
In faith, Thy foes we now defy,
God!—Christ with us—Emmanuel!"

152

The British redeemers of ancient Germany.

How *you* have strayed beyond the fold!

Since Ferghil wise, great Boniface,
Sane Britons bold with hearts of gold,

Lioba, Thecla, brave of race,
The "Vaterland" in days of old,
Illumed with God's redeeming grace.

153

The Union Jack, the Stripes and Bars: the Wisdom leading to the Stars.

Still, borne above the storm and loss

Of world-uplift,—when warfare mars,
Great Britain bears its double cross;

America,—blood stripes and bars;
O'er chaos foul, where proud fiends toss
The wisdom leading to the stars.

154

The Trinity's bright oriflammes of France.

The German cross—as black of old,

The Russian blue cross shadows—see!
While Italy's white cross—behold!

And France's,—points, with lilies three,—
On flags, white, blue, red, green and gold,
Still wave for God's great Trinity!
("Liberty, Equality, Fraternity")

155

The "Accent of the Holy Ghost."

Each faithless, godless generation

In war, religion's aim has tossed;
And yet the gain of feneration

Your sinful world has never lost;
The Mother guards with veneration
Her "accent of the 'Holy Ghost.'"

156

Veneration of Motherhood the World's Redemption.

Raise motherhood to Heaven's bar;
The world redeemed shall find salvation;
Go! spread that gospel wide and far
To every tribe and every nation,
Until there glows in Rose and Star,
The federated consummation!

157

The sneers and laughter of petty minds and ignorant muck-rakers.

Small, vicious brains may sneer and laugh,
Muck rakers with their eyes on dung;
The wheat is winnowed from the chaff;
The Church's praise—for God—is sung;
The Shepherd wields the guiding staff,
The Mother guards her infant young.

158

"Things in Themselves;" Mind; Reason; Wisdom.

"Things in themselves" that are, she knows,
But wisdom bids her bide her time,
Till from the laic MIND there flows
Perception fit for age and clime;
Adoption from her teaching grows,
Though slow is Reason's upward climb.

159

CHRIST and HIS CHURCH comes to bring PEACE.

To bring it peace and not the sword,
The Church of Christ comes down to Earth;
The lesson of the dying Lord,
Had you but sensed its moral worth,

To dwell in brotherly accord,
 You might have given the world "New Birth!"

(Luther aside, "You will anyway, but at what
sacrifice.")

160

Do all roads lead through ROME to GOD?

Pride always goes before a fall,
 Howe'er exalted is the clod;
 Life's mystery o'erwhelms us all;
 And you shall bow beneath the rod;
 The pill no doubt is bitter gall:
 WHAT? (as I—der Kaiser—cynically asked:—)
 Must all roads lead through ROME—to GOD?

161

The Great Fact of the Church of Christ.

Luther quite impersonally continuing:—

Aye! from and through, for there Christ's Church
 Its firm foundations set intact:
 Though mortal errors sway and lurch,
 And blindly imperceptive act;
 Though Truth and Faith they foul and smirch,
 PETRUS—it stands—A ROCK—A FACT!

162

*The Stronghold of Faith, WISDOM and the
 Sciences.*

The stronghold of reliances
 On Faith—the mind of Cosmos vast;
 The key to all the sciences
 The WISDOM of the ages past,
 She steadfast clasps. Defiances
 In vain are hurled, against her cast.

163

Children of the Carnal Devil.

You of the swine-fed coarsened mind;
You children of the carnal devil;
Material, gross, to spirit blind;
Who cannot rise above earth's level;
She seeks to save by precept kind;
You who in lust of flesh will revel.

164

Idealized life, Divine Philosophy, and the separated brethren.

Idealizing human life,
The lowest elements, she reaches.
To harmonize the faction rife,
The separated brethren teaches
In reverent prayer, to end the strife:
Divine philosophy she preaches.

165

The Mothering care of Christ's Church—God's Light.

O'er all the earth with parent care,
Christ's Church, the bridegroom and the bride,
The burden of the Cross they bear:
Although the children, erring wide,
Her counsel flaunt through evil snare,
God's Light still shines at eventide.

166

The Call of Jesus—GOD through Mary-Maiden.

Come unto Me, ye heavy-laden!
All ye who grieve and are distrest!
O come and I will give you rest!

Pleads Jesus—GOD—through Mary, maiden,
 Of all beliefs, the highest, best:
 CHRIST'S CHURCH is Earth's own Heavenly
 Aiden
 For all who with true Faith are blest.

167

The Divine Vision safeguarded by the
CHURCH.

To keep in view the Heavenly vision,
 His sons their lives have sacrificed;
 They bear through ill the priestly mission,
 Their faith in God's will has sufficed
 To gain for them the gift elysian,
 They dwell with CHRIST—
 Their CHURCH is CHRIST.

168

Christendom and the World finally united
through Zionism at Jerusalem.

GOD IS IN HEAVEN. The Cosmic Mind
 Is working still through ancient Rome;
 The Age of Womanhood refined
 Will surely through her teaching come;
 And Christ the World uniting find
 Again on Zion's Mount His home.

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169

THE WORLD implores GOD'S sign.

SUPPLICATION

O God! we cry, LORD! give the sign!
O talk to folk and end all sin!

GOD! haste the day for which we pine!
A warring world THY GRACE would win!

The WILL OMNIPOTENT is THINE!
CHRIST! let THY KINGDOM now begin!

AMEN.

Here Luther ending, vanished, and I—der Kaiser
—your father, must continue the recital of this
awful nightmare to the bitter end.

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CANTO IX

“Sub diversis speciëbus
Signus tantum et non rebus
Latent res eximiae.”

—*Aquinas.*

“Someday one will get a sign
And talk to folk and put an end to sin
And then God’s blessed kingdom will begin.”

—*Masefield.*

“Lily of Israel!
Lily of Purity!
Lily of Righteousness!
COR MARIAE!
As America to her again
Has turned with filial respect,
Upholding her in might of right!
May Britain!
“Mary’s Dower!”
Return to CHRIST!
CHRIST’S CHURCH!
AMEN!

—*American-Catholic Prayer.*

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CANTO IX

170

Bismarck kicks the Kaiser.

"Now go," said Bismarck, with a kick
That spluttered my ethereal frame,
And like a rocket on a stick,
Sent me with helpless, raging shame,
CANOSSA-ward? No! slick and quick,
Straight into hell's eternal flame.

171

The kick beats TNT, DYN, or Terrorall.

O Trinitrotol-lol-uol!

O Dynamite, they're very good!
While best of all is Terrorall!
They're great to make cadaver food!
MIHI! that kick their powers pall,
You never would believe it could.

172

The Kaiser's non-stop passage to Hell.

Throughout the fourteen rolling spheres,
'Tis said, a blazing meteor fell:
My sinful soul, it now appears,
Passed as a streak, a shriek, a yell;
Beelzebubs and Lucifers
Yanked me with glee deep into Hell.

173

The King of the German murderers.

There e'en in Hell my nerve went cold
As dancing round me in a string,
The devils bold with scorn and scold,
All proud and loud, this chant did sing:—
"Those German murderers!—Behold!
This thing—der Kaiser—was their King!"
(Sons, that will tell you—what in Hell you—
amount to.)

174

Satan's Tribute to the Kaiser.

While off his throne Abaddon came
 With bow profound down to my level;
 You "brilliant First!" now we with shame
 But homage must around you revel;
 No need to ask your name and fame,
 You're Kaiser Bill who beats the Devil.
 (And then he too kicked me.)

175

Those ice-cold haberdasher London snickerers.

"Mein Gott!" I cried, when toed with flames,
 "Lord! is it I alone who sinned?"
 For on the banks of London Thames,
 There ice-cold haberdashers grinned,
 As if these were Olympic games,
 Where to and fro my soul was shinned.

176

Earth's Salt the Breeds Superior.

While rooting in my frame there came
 This *arrière-pensée*—thought posterior,—
 To Latins, Angles, Yanks aflame
 With righteous wrath, how far inferior
 We are, I now admit in shame:
 They are Earth's salt,—the breeds superior.

177

The eonic sexless blend of English language.

And from my mother's language clear
 There flashed to mind the neuter tend
 That tongue has, on this Babel sphere,
 Attained through male and female end;
 Eonic in its speech sincere,
 The consummated sexless blend.

178

The Highest Good—the Purity of Mind Conception.

Think! in that language for the mass

The highest good in pure conception,
King Arthur's white-souled sons of class—

Maintain with truth of faith's inception:

Light to the world has come to pass,

Revealed by *them* through mind perception.

179

Impanation, Consubstantiation and Transubstantiation.

For *in* the substance there does flow

In light that springs from impanation,
And *with* the substance shining show,

Revealed *with* consubstantiation,

Christ's presence *from* the substance glow

Beyond, *through* transubstantiation.

180

Wesley and the demoralized period of the Anglican church.

Johy Wesley who restored with power

The method, discipline and order

Of Christ's true Church, when pervert, lower

Had sunk the English Church—a warder

Of moral might became,—a tower

Of Catholic truth—a firm recorder.

181

The Catholic-minded author of the "Age of Reason."

Also that Deist, Thomas Paine,

The author of "The Age of Reason,"

Was simply struggling back again

In mind a firmer faith to season;

To make the Catholic virtues plain;

His work for God was never treason.

182

The Despair of Science; the Hope of Faith.

Of faith and science—which is dafter?
Faith sparkling bright with inspiration,
Or science, reason, groping after
In hopeless, mental flagellation,
Their fruit—despair! while faith with laughter,
Draws hope and joy from revelation.

183

The regenerated race of new men.

“Lead, kindly light,” and recreate
New men, “the faith our fathers knew,”
Sang Newman, Faber, Manning, great
In British scholarship to view
The errors that with evil fate
God’s grace long from their race withdrew.

184

Faith restored in Great Britain.

To blend in social humanhood,
O’er Britain’s isle with hovering wing,
The Mother-Spirit seems to brood:
Her great cathedrals soon will ring
With faith, long lost, misunderstood,
Of Christ—through Mary—GOD, our King.

185

Faith revived and the Golden Age revived in Ireland

While Erin, too, fair Irish isle,
Where peace, a thousand years, once reigned,
Wisdom again shall reconcile
The Mother-faith, so long enchained;
The Golden Age again shall smile,
God’s love there ever be sustained.

186

The Redemption of the chosen race of Israel.

And Hebrew maids of Mary's line.

And scattered Judah's prophet race,

The Rose of Sharon will refine

And their long martyrdom efface;

On them the Light of Christ will shine,

On them will dawn Emmanuel's grace.

187

The Dispute of the Sacrament ended.

While all who doubted and contended,

In intellectual pride upstanding,

Will find their thought in Wisdom blended,

According to each mind's expanding;

Till there shall come when wars have ended,

God's peace to every understanding.

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CANTO X

"The passionate will, the pride, the wrath
That bore him headlong on his path,
Shall stumble and stagger him into fear,
And fail him in his mad career:
Contrition, penitence, and remorse,
Shall come with overwhelming force,
By days of penance, nights of prayer,
To try and frustrate deep despair."

"Romantic irony is the necessary state of mind which enables us to recognize the appearance of life and poetry as mere *allegories* of infinite meanings. . . . Universal or cosmic poetry gives in endless progression, intimations of the infinite, through earthly symbols."—*Schlegel*.

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CANTO X

188

The Kaiser's repenting soul sees God.

My soul illumed looked up and there
I saw God on His great white throne;
He sensed my thought, my cry, my prayer;
His glance like granite bite of stone
Fell by, until it rested where
Sat Mary wise with Joseph's son.

189

God's Son through spiritual parenthood.

GOD'S SON, through spirit fatherhood
And motherhood, when lives refine
Free from the taint of carnal brood
The mother through the mother's line,
In pure conception understood,
IMMACULATE,—true love divine.

190

The curses of pre-natal sin.

And softened grew his glance, as there
Kneeling and pleading for my soul,
My mother and her mother were:
Pre-natal sin beyond control,
Of rank sires born, was in their prayer,
Their plea for crimes that curse our scroll.

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191

*Hell's Triple Execution of the Kaiser, Tirpitz
and Bethmann-Hollweg.*

Still—as I woke, I saw we hung,
Three on a flaming gallows-tree;
Tirpitz and Bethmann-Hollweg strung,
Each one on either side of me;
Against Hell's lurid roof we swung,
While howling Hades danced with glee.

192

*Damnable low German cunning, vile plotting, and
the hour of fateful doom.*

Such damnable low cunning and
Vile plotting now, I see, was ours:
Efficiency, a rope of sand,
When evil guides its ordered powers:
Grim, sullen, gloomy, darkling grand,
Our fateful hour of doom now lours.

193

*Dr. Wood's tear-gas versus real lachrymose mel-
ancholia.*

O Doctor Robert W. Wood!
Beryl-bromide, chloracetone,
No lachrymose or tear-gas could
The real tears rival that with moan
Reveal my penitential mood:
Our race, can they our crimes condone?

194

*President Wilson, educator, gentleman and ruler
of wisdom.*

See how inferior now we look

In high-bred, knightly, courteous eyes,
Since Wilson, educator, took

Our deeds to book in cool, firm guise;
Our hybrid neck-scruff sternly shook,
The *gentleman*, bold scholar wise.

195

Education the International guiding force.

The universal guiding force

Is education: in it lies

The world of welfare: fountain source

Of purpose high, when teachers wise

Now, for its bright and onward course,

The virgin-spirit crystallize.

196

The purity of mother-nature, the secret of life.

Know! learning must go hand in hand

With purity, until there grows

True character in every land,

Which in God's wisdom only glows;

That spirit, when all understand,

Forth from the mother-nature flows.

197

*True love's secret. Heaven is what we make it
here for Eternity.*

The world is of the heliosphere

A part of Heaven, if we can learn

That Heaven is what we make it here;

On earth its joys we all can earn

And share the glories waiting there,

If love's true purpose we discern.

198

The seven virtues and the seven deadly sins.

The seven virtues,—chastity,
Faith, justice, temperance,—full of joy—
Prudence, fortitude, charity,
The seven deadly sins destroy,
Lust, coveting, edacity,
Pride, envy, anger, sloth, that cloy.

199

The moral breeding of sons and daughters.

In moral breeding, sane and pure,
Fond parents! rear your sons and daughters!
Warn them in time, that safe and sure
They may avoid the vicious cauters
Of sex-appeal, the Devil's lure
That sinks the soul in foul waters.

200

Earn while learning: learn while earning.

Teach youth the noble worth of work,
To earn while learning, learn while earning;
In idle youth real dangers lurk:
If early training be discerning,
From duty's path, they seldom shirk,
No honest labor ever spurning.

201

Der Kaiser's ingratiating repentance.

With high ideal and purpose true,
Thou knowest, Lord! how in pure ruth,
Though pride of mind upon me grew,
I sought the Grail in white-souled youth,
And failed; but now, when woes (*or* foes) subdue,
Help me, mein Gott! to spread the truth.

202

Rectified Spirits and the pervert German philosophy.

Could but the world—in neutral guise,—
Forget its all-consuming ire;
Our spirits,—rectified,—might rise
Through Hell's regenerating fire,
A sublimated phoenix, wise,
From our perverted "Kultur" pyre.

203

Manifest destiny: Repent! Reform! Repay!

Return to God! Repent! Reform!
Repay! though Lloyd George cries "Too late!"
We reap the whirlwind and the storm
Of perfidy and kinsmen hate:
Is destiny in brooding norm,
To manifest relentless fate?

204

Personal and national reform or revolution.

In personal reform fulfill
Your destiny; the nation then
Will purified arise, until
The stain is cleansed: O God! but when?
In revolution must and will
Our race regain goodwill from men?

205

*The Second Commandment against phallicism
always up-to-date.*

Sons! Thou shalt not set up nor make
Lewd images, vile and obscene;
Nude likenesses thou shalt not take
To gloat o'er them in thought, unseen;
Thus—youths the love of GO(O)D forsake,
To revel in Hell's vice unclean.

206

Sinners, saints, pure minds, chaste bodies, white souls.

When mind should now control life's feud,—

White souls—clean bodies chaste—enfold,

Experience nude from lessons crude,

In prophets, kings and saints, behold!

The greatest sinner, bold and lewd,

The greatest saint became of old.

207

Solomon's opinion of women and how they play with men.

Seven hundred wives, three hundred flames,

Wise (?) Solomon, the vice-born, had;

His imperception male defames,

When every one he said "was bad,"

Not deeming that his lusts were games,

Mere play, for them, to fool and gad.

208

The "Pearl of his soul"; a Hindu King's tribute to a woman.

How different to that Hindu King

Who in the Taj Mahal has raised

An architectural pearl to bring

His mute and reverent homage phrased,

To marriage chaste,—the purest thing,

That man or woman ever praised.

209

Kipling's less than a cigar worth woman.

Still—while good women all admire,

The well-bred mind refined extol!

Blame not paid bawd, nor foul vampire,

But flirts who flaunting virtue's rôle,

Raise man-desire—with Kipling ire,—

The chaste coquette with harlot soul.

210

Bestial hoggishness, a type of manhood that most German educators vaunt.

And man—lewd men—blame not the least,

Who make the vampire and the bawd;

Who on their vice indifferent feast,

And hoggishness as manhood laud;

The sensual brute and minotaur beast,

Vile libertine, seducing fraud.

211

The perils of incontinence. Mind circumcision and continence.

Incontinence, dire evil bold,

To every nation brings damnation:

Sons! circumcise the mind! withhold

And kill the curse of fornication:

For continence, long taught of old,

Illumes each soul with life, salvation.

212

Napoleon's doom or Siberian mines for the Kaiser? His mild suggestion.

Damned! Doomed! Doomed! Damned! clang Belgian bells,

Napoleon's doom?—portentous signs

Boom, loom and gloom from those fell bells:

For me no ray of comfort shines;

Around me but blank horror wells,

Just doom for us—Siberian mines.

213

Goth, Vandal, Hun, and Scourge of God.

In atavistic streams of hate

From Hell, our breed in stages run:

Goth! Vandal! Genseric ingrate!

Attila, proud vainglorious one!

That "Scourge of God" to emulate

I tried,—precox demented Hun!

214

The squealing Hohenzollern Hog, the modern Minotaur.

"O bellow Moloch! Minotaur!
And squeal, O Hohenzollern Hog!
You Beast of Berlin, Brute and Boar!
Remorse shall all your efforts clog!
Thus yell and roar the dogs of war!
Our pride in Hell to flay and flog."

215

The Kaiser's bitter-brine blear-eyed remorse.

For sons! Hell's blight blasts man and clan
Who spurn the mother love divine
In God's revealed, evolving plan:
My eyes are bleared with bitter brine,
Too short is life's redeeming span:
Remorse! the curse of Cain is mine.

216

The Red Cross and the Crown of Glory.

The Red Cross on their brows who bear,
White hosts of women good arise;
What crowns of glory they will wear!
Suppressed the sighs, the tears in eyes,
Christ's Mother-sorrows now they share,
And comforted, the soldier dies.

217

The Mind Maternal rules the world.

The Mind Maternal rules the world!
The Rose of Sharon pure, divine,
Her spirit in your souls unfurled,
Your hearts and bodies will refine,
And lusthood's evil hellward hurled,
The noble man will henceforth shine.

218

*The arch-criminal's final advice:—Reverence
Motherhood!*

Dead millions haunt me! stark, alone,
World criminal of foulest brood,
I stand. The Hohenzollern throne
Stinks,—stenched with lust and human blood.
(Sternly, energetic and commanding speaking
aloud as he finishes writing:—)
Sons! Sons! for all our crimes atone,—
Learn! Learn to reverence

MOTHERHOOD!

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POSTSCRIPT

!YHVH THSTSRCDMNDKNWTM!

“JEHOVAH! Thou hast searched me and knoweth
me!”

“LORD! Let not my frailties be remembered!”

“Create in me a clean heart, O God! and renew
a right spirit within me.”

“Cast me not away from Thy Presence; and take
not Thy Holy Spirit from me.”

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POSTSCRIPT

For a few moments the Kaiser remained absorbed in thought and then, looking with affection and reverence on the Kaiserin, he added this postscript:—

219

Love is the spirit pure, refined of GO(O)D.

Love is not vice, lust, passion nude;
Love springs from heart and thought refined;
Love spurns the vulgar, tough, and lewd;
Love is the spirit pure of mind;
Love rises o'er the common, crude,
The body in the soul enshrined.

220

EVE the temptress and EVE the MOTHER of WISDOM.

To womanhood who gave release
From Eve the temptress, weak, obscene;
Who bade their former sufferings cease?
The EVE of WISDOM, calm, serene,
The mother harbinger of peace,
The fount of honor, chaste and clean.

221

Mary the Mother of Christ; The Comforter, the Paraclete.

The virgin daughter taught aright,
Of wisdom pure, the mind concrete,
Who through the Son has won the fight,
The serpent lust, holds in defeat;
Effulgence of the Father's light,
The Comforter, the Paraclete!

III

222

Third Person in the Trinity! GOD Infinite!

Shrine, temple of the Holy Ghost,
Third Person in the Trinity!
Long from man's view through evil lost!
In mercy Thy divinity
Revealed, through sorrow tempest-tost;
GOD! in HIS vast infinity!

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POST POST SCRIPTUM.—Sons:—I append for
your careful reading the following abridged discourse
on

“WISDOM”

Transcribed from a farewell lecture delivered to
an assembly of students and friends, on “Religions
of the World,” by LO-CARUS (“Citizen of the
World”), Sinico-Japanese philosopher and educa-
tor, international exchange professor to the leading
universities of the world.

SECRETA VITAE

Ah! for the simple guileless faith
That raves not at the bolts of fate;
Ah! for the patient tongue that saith
“Though late he cometh, not too late!”
The heart that beats in coolest rhyme
With “God’s good time,” and “In God’s good time.”

Long sought, long dreamed of, long withstood,
Cajoled by youth, and foiled by sin,
Ethereal Love! Immortal Good!
O, thine own pathway to me win;
Nor let me faint in hopeless strife,
Until I clasp the core of life!

—*Edmund Gosse.*

“In all ages entering into holy souls, She—Wis-
dom—maketh them friends of God, and prophets.”
—*Wisdom of Solomon*, vii. 27.

WISDOM

"What is Wisdom?" said Lo-Carus. "It must not be confounded with education, learning, knowledge, although these should inculcate wisdom." Wisdom, as defined by the ancient classical writers, is "the holy spirit, the angel of good counsel, the worker of all things, the pure emanation of the glory of the Almighty God. The holy spirit of wisdom is the Mother of the wonderful counselor, the Prince of Peace, Father for ever." The child is inseparable from the mother, the mother from the father, and the three in one—the triunity—blends through the holy spirit of wisdom enshrined in motherhood, for the clean life of humanity. From the dim mists of antiquity, the voices of the old Hebrew prophets ring with the unmistakable world-born curse, "The sins of the fathers are visited upon the children unto the third and fourth generations." Since the time of Mary, daughter of Anne and mother of Jesus, for over nineteen hundred years, the Christian doctrine based on Hebrew and Greek wisdom has been preached, "The virginity or purity of mind of the mother descends upon the daughter and the children of all succeeding generations." Obversely, the impurity of the mother, generated by the father, is hereditary. But, very few seem to understand this, or seem afraid even to discuss asexually such a simple biological principle. "Born of the Holy Spirit" was Mary the divine daughter of Joachim and Anne of Bethlehem, and "born of the Holy Spirit" was Jesus the pure son of the Virgin Mary of Bethlehem and of Joseph of Nazareth, a double purification of birth daily recited in the Apostles' Creed.

This is confirmed by the earliest "Introductory

Prayer" dating from 1583 A. D., known to Freemasonry:

"Ye mighte of ye Father of Heaven and ye wysdome of ye gloriouse Sonne through ye grace and ye goodness of ye holly ghoste, yt bee three psons & one God, be wh vs at or beginning and give vs grace to govrne vs here in or lyving that wee maye come to his blisse that nevr shall have endying. AMEN."

Of this a modern paraphrase reads:

"Work and pray until the federated world acclaims that in the name of the Holy Trinity, in God the Father, God the Mother, through God in Christ, God's only Son, blended in the HOLY SPIRIT, thus we praise

GOD—THREE yet ONE! AMEN!"

That great upholder of high Anglican principles, Lord Beaconsfield, whose father D'Israeli the Elder, seceded from the Hebrew Church owing to intolerant imposition, said: "In what condition do we find Christianity? Without clear understanding, half of its followers worship a Jew; the other half worship the Jew and his mother." You ask me, "What church do you suppose Christ would enter if he again came down to earth?" I answer, "I do not know"; all have erred and come short of the glory of God"; out of His boundless heart of charity all would appeal to Him, still I cannot help but feeling that His preference would be for those churches where the message of His supreme sacrifice on Calvary is daily celebrated with rites of remembrance, and where womanhood is revered in His Mother, and where God the Father is revered and worshiped as of old in the temple where His Mother was educated, in all the glory and beauty

of holiness bestowed upon the earth. "Why do not the Jews accept the Hebraic Christian Messiah?" "Let me answer you from their own authorities. In 1700, at the ducal court of Hanover, Rabbi Joseph of Stadthagen, refuting from Scripture all the arguments of his antagonist Eliezer Edzard, who had instigated the discussion, with the full approval of the court, declined to answer under oath the question as to which religion was the best. He said: 'We condemn no creed based upon the belief in the Creator of heaven and earth. We believe what we have been taught; let the Christians adhere to—and practice—what they have been taught.'" Nahmanides the Hebrew, disputing with Pablo Christiani at Barcelona, 20 July, 1263, in presence of James I of Aragon and his court, replying to the question, "Has the Messiah come?" fearlessly replied, "I cannot believe that the Messiah has come as long as the promised cessation of all warfare has not been realized." And now in the Capture of Jerusalem on Britain's Day, 1917, we see the approaching federation of the world to be brought about by the Christ-spirit of humanity and internationalism proclaimed of old from Mount Zion and Uru-Salim the City of Peace, and where now the new Great World Mother, the Red Cross Society, is federating her work. God hasten the day.

Let me repeat, "Born of the Holy Spirit of Wisdom of God the Father, were Mary and Her Son Jesus Christ," as foretold by Moses and the prophets of old in "the woman herself will win the victory, she will be victorious through her child," and by Isaiah, "The Lord hath created a new thing upon the earth. The woman shall protect the man," to which Church commentators add, "She shall come to regard herself as the fount and guardian of

man's honor; through the regenerated woman, guilty nations will return to the friendship of God"; truths especially confirmed by Timothy and John of Patmos. Unfortunately, you will find a multitude of men and women of Christian sects, differing on minor points of doctrinal teaching mostly unimportant, who, judging from their individual inherited weaknesses, regard this creed as an impossible ideal for human life.

The attitude of average civilized humanity towards religion is that of Benjamin Franklin, who wrote at 84 years of age: "As to Jesus of Nazareth, my opinion of whom you particularly desire, I think his system of morals and his religion, the best the world ever saw or is like to see; but I apprehend it has received various corrupting changes, and I have with most of the present dissenters in England, some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with it now, when I expect soon an opportunity of knowing the truth with less trouble." And this will be the attitude of average decent humankind, until theologians can "get together" and bring their philosophy of religion down to the clear, comprehensible, scientific basis of unity which can be found in the doctrine of the trinity of the spirit of goodwill governing father, mother and son.

"Christianity is a bigger thing than any Church. If religion in the churches does not begin very soon, religion without the churches will begin to establish the unity of God's family in the brotherhood [and sisterhood!—Ed.] of His children, and the gospel of Jesus will sanction it," thus wrote the Rev. Karl Reiland of New York city, 12 Dec. 1915. "There is beauty in all religions," said Julian the Apostate. As Littré has written, "To discard

religion as mere superstition betrays an unphilosophical mind . . . The main idea of developing the religions of the past, which are not false, but only incomplete religions, into a religion that shall be in accord with the science of our day, is not a vagary, but a great and important ideal."

We Orientals, with the rest of humanity, struggling, groping upward to the higher light that we see in Christian civilization must therefore look at the question from all viewpoints and the conclusions which we gather and the lesson which we must learn to go back and teach our millions, still steeped with the rest of the world in the fallacies of phallicism is this:—"Mind is the ultimate reality and virginity is to be understood as that mental state of moral reverence for bodily integrity which exists in male or female, even if physical violation is perpetrated against the will. Those purists who pharisaically plume themselves on physical virginity are not really virtuous when this state co-exists with vicious mental and secret desires of carnal lust."

In a glorious wave of reform along these lines, through the Anglican work of the Holy Catholic Churches of Japan and China, Light has come to our Buddhist priesthood, and all churches must similarly be reformed and renew Faith in terms that meet the times. As the Catholic Roman and Greek churches celebrate Buddha in Saint Josaphat the convert of Barlaam, so the Buddhists see in Christ Jesus the ultimate incarnation of the spirit of Buddha, and are preaching

"Buddha is Light, and Light is Wisdom."

For the teaching of children a modern illustrated card represents the holy mother crowned as "Wisdom," her heart symbolizes the Church, in her arms is the holy child Christ-Buddha the Eternal GOD

and FATHER. "Circumcise your heart," preached the great prophet Moses, "and not your body." Another card illustration is the Mother-Nurse with the scarlet symbol of the Red Cross not on the brow and mind as in the Occident, but covering the heart, the seat of affections. She is guiding the beautiful child-daughter clad in the snow-white garb of innocence and purity who is holding the hand of the protecting child-son dressed in a military uniform, the latter symbolizing that the military virtues must be cultivated in the male—not for offense—but ever ready for the defense of girlhood and womanhood, of the weak and helpless, of justice and righteousness. You who may be incredulous or curious on this subject may see these illustrations reproduced with typical imperceptive western comment in the *Literary Digest* of 22 September 1917, page 33.

As already said, the prophets of old continuously preached, and the preaching still continues with every generation, against the indiscriminate abuse of carnal lust, and the rank weeds of debasement, coarseness, evils, sin, disease, cancer, hereditary degeneracy, leprosy and death it entails. Plant culture—Mendelism—is a great illustrator of this physical fact, as the differences between wild and cultivated products show; while the difference between the undisciplined, unclean mind, and the clean, refined mind of humankind, is just as apparent.

*"East and West the twain *can* meet" and learn the lesson of Humanity in the common-sense Anglo-American Creed of mind purity in womanhood, inculcated with virile reverence. Free from that mawkish sentimentality which has produced so much moral ruin in some Latin and Oriental countries, and by reversion, the carnal bestiality and rampant

brutality of Germany, to say nothing of other northern countries, as revealed by both earnest and flip-pant novelists. Hear what Merrill, the spiritual sage of California, says:—

“Judea, Greece, Italy,—What were these glorious countries and their peoples but a trinity of spiritual kindergartens to prepare the way for Jesus and his Word. Afterwards they had to undergo a second incarnation in the spiritual womb of the mighty mother church of Rome to gestate properly the infantile and even the larval man of those times, which she received at the hands of barbarian Goths, Vandals and Huns that overran Italy and Greece so often during the early ages of Christianity (and who with atavistic recrudescence have since attempted the domination of the world.—Ed.) Nearly all the lowest races of mankind to-day are little else than spiritual larvæ of men who will be obliged to pass through the spiritual womb of the churches to enable them to ascend into the spiritual, rational and celestial planes of being. ‘Rome,’ said Froude, ‘is the most marvelous institution that humanity ever threw out of itself.’ It gave law and perfect form to all things concerning life, and its priesthood became the spiritual nurse of humankind and decided for it what was proper, spiritual food for its spiritual infants. In doing this her priesthood and the later priesthoods of Protestantism conferred an infinite benefit on the entire human race. In the formulation of the religions of humankind Rome has done for modern civilization what the Jewish priesthood has done for that people that gave Christ to the world. The high spiritual truths taught by Jesus were most of them out of the spiritual reach of the greater portions of the mankind of his times. Jesus recognized this spiritual inability of the men of his time—even the learned men of the Jewish

church. 'They seeing, see not, and hearing, hear not, neither do they understand,' and sometimes he even reproved his own disciples for their lack of spiritual perception. Regarding the division of the church in later years into several leading branches, that also is a wise arrangement of Divine Providence, better fitting it for its divine uses, giving the human intelligence greater freedom of action by better adapting it to the various mental and spiritual estates into which that intelligence naturally differentiates itself."

Historical analysis shows that modern civilization is in direct relation to a blend of the Calvinistic-Catholic form of Christianity. Civilizations are the results of philosophic religious systems that synchronize with earlier systems. Hebrew culture arose from a blend of the better elements of Assyrian-Egyptian religion. Greek culture was the outcome of faith in Egypto-Greek religion and philosophy. Roman culture was the outcome of faith in the Hellenized religion of Rome. Christian Catholic culture sprang from the blend of Hebraic, Greek Roman and Alexandrian philosophy and religion. German "Kultur" is the outcome of the protesting Lutheran Reformation. Russia's condition of civilization,—does that arise from the religion of the Greek Catholic Church, which, through Nestorius, bishop of Constantinople, in 431 at the Council of Ephesus, rejected the doctrine of the divinity of motherhood? The Latin Catholic culture of the Renaissance sprang from readjusted faith in the Catholic form of Christianity. Similarly the civilization of the British Empire and in a higher degree of America, is the outcome of faith in the Hebraic-Calvinistic-Catholic form of Christian philosophy and religion adjusting all creeds and races. But why should Hebraic-Calvinistic-Catholicism

travesty its cardinal fundamentals by calling itself Protestant instead of Christian? True, the united soul of the World, Buddhist-CHRISTIAN-Mohammedan and their interrelations, cry aloud in "protest" against the animalism and brutality of German-born Protestantism that, "true faith and real religion can be found alone in the Catholic principles of Christianity." We Orientals, however, must attribute the former idea solely to—imperception—, to a lack of understanding, to the need of the "Light of Wisdom." As celestial light always comes from the East, must terrestrial light again come from the Farther East? In a cycle of Cathay (the Chinese cycle of 60 years) MEIJI (1868-1912) the famous "Era of Enlightened Government" in Japan, has been succeeded by TAI-SHO—The Millennium—or "Era of Great Righteousness." How soon will Occidental nations get in line with the Orient? Analogy should localize the new unified religious system in the "melting pot" of America,—in the New World, which Canning, the great British statesman, told the German-English King George III had evidently "been brought into existence to right the evils of the Old World."

In this way is seen a solution to the problem which must occur to average well-balanced humanity, decent, clean living men and women, indifferent to unimportant theological differences but keen for practical unity of religious thought for the higher life of the world evolved from the best of the beliefs governing the past history of mankind.

Matthew Arnold wrote:—"The mass of mankind will never have any ardent zeal for seeing things as they are; very inadequate ideas will always satisfy them. On these inadequate ideas reposes, and must repose, the general practice of the world. Whoever sets himself to see things as they are will find

himself one of a very small group, but it is only by small groups resolutely doing set work that adequate ideas will ever get current at all."

Somewhat pessimistically, but firm in faith of eventual triumph, he also wrote:—

"Creep into thy narrow bed,
Creep, and let no more be said!
Vain thy onset! all stands fast.
Thou thyself must break at last.

Let the long contention cease!
Geese are swans, and swans are geese,
Let them have it how they will!
Thou art tired; best be still.

They out-talked thee, hissed thee, tore thee?
Better men fared thus before thee;
Fired their ringing shot and passed,
Hotly charged—and sank at last.

Charge once more, then, and be dumb!
Let the victors, when they come,
When the forts of folly fall,
Find thy body by the wall!"

It is not necessary to "crucify the natural instincts" as imperceptive realists and novelists suggest to acquire self-knowledge and exercise self-respect and self-control; to avoid indiscriminate self-indulgence and abuse, the cause of the ills to which the flesh is heir. "See no evil; Hear no evil; Speak no evil"; "Think evil and you create evil," are universal world-old proverbs. Avoid sexual perversion of thought, word and deed, abnormal gratification of carnal desires, so that mental freedom is not weakened, perverted or destroyed, and delusions, inferences from delusions, abnormal emotional states, delirium, incoherence of ideas or dementia are not induced in you and your progeny. With the vicious

inherited example of Lucifer Incarnate—ex-Kaiser Wilhelm II of Germany—before us, avoid the pre-eminent ego, the delusion of powerful equipment, mental and physical, expansiveness, elation, extravagance, garrulity, overweening pride and arrogance. Such a condition is hyperabulia which caused such mattoïdism to imagine that the quadricentennial anniversary of Lutheranism on 31 October 1917, three years from the start of the Great World War, would have been a wonderful psychological climax to his great scheme of world domination. Of this thought, long-standing and world-wide proof is revealed in German propaganda, if needed, dating from 1888, the year of the ex-Kaiser's accession to the throne and his studied abandonment of the joint German and British episcopal see, hitherto maintained in the interests of Protestantism at Jerusalem; the subsequent caricature of himself on Mount Zion, masquerading as the Christian Crusader in quest of the Grail; and before the Capture of Jerusalem he arranging with the Turkish authorities to send him the Sangreal monstrance from the Church of the Holy Sepulchre as loot. Also, where stood of old the statue of Jove (JHWAH) on the Capitoline Hill, Rome, in the Palazzo Cafarelli, the German embassy, an allegorical painting representing Wilhelm as the superman coequal with the father of gods and men—Shades of Jupiter! Such a condition inevitably induces abulia,—the reaction to depression, dejection, despondency, apathy, melancholia, failure, acute self-analysis and self-recrimination, bitter remorse, hopelessness, and—MORAL SUICIDE. In a collegiate thesis at the University of Vienna in 1879, Tomas Garrigue Masaryk (1918, first president of the Czecho-Slovak Republic), dealing with "suicide" as a pathological symptom of the condition of Europe, attributed its chief cause to the decline of religious sentiment.

In the course of my journeyings over the world in search of Truth, I find the same lesson taught everywhere by the ministers of God. Among the Kafirs of Afghanistan, when officiating at the rites of oblation, even now in fancy, I can hear through intervening space the priests crying aloud to the world "Súch! súch!" ("Be pure!") The history of the literature of the world from the earliest records teems with the message. Leviticus comes to mind, and from out of intervening ages flashes the "Prabodha-Candrodaya"—"Rise of the Moon of Wisdom," the eleventh century Sanskrit drama by Krishna Misra, who wrote it for Kirtivarman the Chandella (1056-1116); in it the hosts of Passion are overthrown, Reason triumphs and by union with Revelation produces the Truth and annihilates the Reign of Terror.

There is no need to be a "holier than thou prig," with what Freudians (unconsciously self-accusing) call, "an impurity complex." As a modern American poet sings,—his name escapes me for the moment:—

"There is one creed and only one
That justifies GOD'S excellence;
So cherish that His Will be done,
The common creed of common-sense."

Rational repression, sublimation and perfect integrity of body are readily obtainable by personal culture, by mental hygiene and discipline of will. Enhanced by the purpose of mental and bodily chastity they are known to produce a special likeness to Christ and to create a crown of three "aureolæ" which the history of theology mentions. These aureolæ or halos which seem to radiate from a glorified, transfigured condition of the face, head and hair in childhood and youth, in honored priesthood and sisterhood, in men and women of clean life, and

in the unifying resemblance that comes to each other among happily married people, appear like earthly rewards added to the future essential happiness of eternity. They are like laurel wreaths crowning three conspicuous virtues and victories and three special points of resemblance to Jesus. As Michelangelo ("Michael the Angel") said, "Purity enjoys eternal youth." Therefore I say unto you strive for these rewards. Gain the victory over the flesh in chastity; the victory over evil in the preaching of truth; the victory over the world—if need be—in martyrdom!

In 1893 the Right Reverend Zitsuzen Asitzu of Japan, visiting the United States, said: "You Occidental nations working in harmony for humanity and universal brotherhood, have wrought out the material civilization of the nineteenth century. But who will it be that establishes the spiritual civilization of the twentieth century? It must be you." Time has revealed that it must be the principle of right over might which governed the Allied nations in their fight against the recrudescence of the Hun horror, intensified as it was by unmoral education.

And now the time has come to part from our Occidental friends.

"This body is my house—it is not I!

Triumphant in this faith I live and die!"

sings another fine American poet, F. L. Knowles (1869-1905), and with that glorious modern conviction in the blessed assurance of immortality and reunion with kindred spirits in a future life, permit me to add,

"Om Mani Padme Hum!

"O the Jewel in the Lily of Purity!"

"Ite! Missa Est!"

Again—the Message is delivered!

FAREWELL!

FINALE

THE GOLDEN ERA OF RECONSTRUCTION

THE AUTHOR'S RECAPITULATION

THE THREE R'S OF MODERN HISTORY

Reformation—Renaissance—Reconstruction

The REFORMATION, no reform
Evolved in spite of wide instruction:

The RENAISSANCE bred but a swarm
Of warring pride and foul destruction:

WORLD FEDERATION rides the storm,
CONCILIATION—RECONSTRUCTION.

—*Leonard Stuart.*

THE END

WAR AND PEACE

1914—1919

"From the very beginning all the conceivable barbarities implied in the Satanic principles and purposes for which the war was begun by the Un-speakable Beast who wrought all the wreck and ruin, were understood by men of clear vision."—

—*N. Y. T.* Feb. 9, 1919.

"The motif of Milton's 'Paradise Lost,' the casting out of Heaven, proud Lucifer and his devils, has never had an apter, more appropriate earthly exemplification than in the downfall and overthrow of the arrogant ex-Kaiser Wilhelm II of Germany and his brutal entourage."—*S. L. C.*

"An examination of British methods upon the intellectual life of the colonies and dependencies of the nation is a profitable and a fascinating study. In several directions, particularly in Canada, Australia, New Zealand and India, it has had a significant bearing upon world education. Wherever the flag of Britain has been raised, there schools have quickly resulted, and there order and system have led speedily to the generation of intellectual energy and to the diffusion of learning. Kipling's virile verse is not without sufficient reason:

"They terribly carpet the earth with dead
And before their cannon cool
They walk unarmed by twos and threes
To call the living to school."

—*E. A.*, New York, 1904.

AMERICA TO BRITAIN

CHANT OF BROTHERHOOD

(Revised from an impromptu contribution penciled on a Long Island train between 7.30 and 9 a.m. 21 Oct. 1914, which appeared in the next morning's issue of the *New York Tribune*, in response to Harold Begbie's appeal for an alliance of the English speaking races against insidious German propaganda.)

"Oft in danger, oft in woe"

Antiphonal
Metre 4-7s

Tune—*Racine*
Edwards

British brothers! loyal, true,
English-Welsh and Irish-Scot!
Hands around the world to you;
On your honor stain is not.

Celt and Angle of the race,
Who for righteousness and peace,
Till the reign of law they place,
Never in their efforts cease!

Brave colonial sons who go
Fighting for the motherland,
Where the Empire bugles blow,
Grip!—a cordial grasp of hand.

Faith defenders of the world,
Open-hearted, brave and free,
While against you hate is hurled,
Stands your ancient chivalry.

History reveals the tale,
Though war-stained and scarred your page;
Pledge and treaties never fail—
Right succeeds your battle rage.

Onward, upward as you climb,
Runs the humanizing plan,
Foremost in the strife of time
For the brotherhood of man.

Up the civilizing scale,
Helping on each weaker strain;
Shall brute envy then prevail?
Shall your efforts be in vain?

Never! though a Prussian Hun
Scorns the tie of motherhood,
When an English daughter's son
Stains the world with human blood.

Stains his noble race with crime,
Violates their sacred troth,
Blots upon the scroll of time
Neutral nations' righteous wroth.

Envy of the devil, still
Spurning through the human clod,
Good, the universal will
Of the ever-living God.

God, the spirit pure of good,
Who by faith in human will,
Can alone through brotherhood
Triumph o'er the beast of ill.

Onward, then, to battle move;
In the strife maintain the fight;
With your Allied brothers prove
Right still conquers over might.

Pray!—but fight!—since fight alone
Makes the prayer for peace avail—
Makes all ruthless hate atone
For the evils which assail.

But when peace shall crown the strife,
Humanize the conquered clan,
Teach them that the crown of life
Is the brotherhood of man.

'Neath the grand imperial wing,
'Neath the British flag unfurled,
Hear the strain their poets sing,
"Brothers! federate the world!"

MILITARISM: A THRENODY

From the *Globe*, New York, Sept. 26, 1914.

["Sixty-two thousand aluminum identification tags bearing the names and numbers of German soldiers who have been killed in France have been received in Brussels to be forwarded to Berlin."—*Press Dispatch*.]

Of gallant youth, of manly prime,
Who marched away 'neath waving flags;
How fare they on the scroll of time?
Some sixty thousand metal tags!

Flung heedless from a living flood,
This needless sacrifice of blood
The spirit vile of force
Spills on its evil course,
The beast of war,
The Minotaur,
Who stalks the European plains
With legions shackled in their chains
To lust of power, to ruthless might,
To wrong that tramples truth and right.

Soldiers of Christ, arise!
And heed the sacrifice;
In just and righteous wrath,
Across the vicious path,
For manhood and for freedom—fight!
This scourge of war and terror—smite!
That right may triumph over might.
Crash! Crumble in the dust!
Mad pride and warring lust,
Demon and man-killing brute
Extirpate both stock and root,
The baleful beast of war,
The preying Minotaur;
Till in the hosts of peace aligned
The brotherhood of humankind
Shall see a glorious flag unfurled—
“The Federation of the World.”

Of noble youth, of golden prime,
Who marched away 'neath warring flags,
Their record on the scroll of time,
So many thousand metal tags.
DEUS MISEREATUR.
The sin and the pity of it.

THE VISION

DEATH—REVELATION—FAITH

Hymn and Invocation

[Inscribed to grieving friends in memory of dear dead sons killed in battles on both sides.]

From *The Living Church*, Milwaukee, Wis.,
6 November, 1915.

HYMN

Metre. 4-10s

Tune. Langran

Death? What is death? Is death eternal sleep?

Eternal rest for grief-torn heart and brain?

Peace—from the earth-born throes of strife and
pain?

Or—Does each soul, the spirit's burden reap?

The spirit that for good—or evil—rules

The freedom of the will in all our deeds?

A light to guide in all our human needs?

Or—Cloud the wisdom taught in godly schools?

With faith in prayer that breathes of hopes and
fears,

Through starlit space, a myriad voices rise,

While, on rapt thought, beyond the midnight
skies,

Harmonious pealing move the ordered spheres.

Dark clouds of doubt, dissolving, outward roll:

Through solar systems, circling, on faith's sight,

Heaven opens on God's central throne of light!

Where—Sin-absolved, CHRIST greets each ransomed
soul.

INVOCATION

When Light through Truth will reign and wars
shall cease,

When wrong is vanquished and subdued by
right,

When righteousness has conquered evil
might,

Join all, O God! in Triune love and peace.

New York, September, 1915.

*Circling the world let the cry go forth "The Great
God Pan is dead!"*

THE SONG OF PEACE

From the *Knickerbocker Press*, Albany, N. Y.

Metre

Tune—Creation

L.M.D.

Haydn

I

"Peace! Peace on Earth, to men good will,"
The strain that from Judea's hill,
Sings ever to our warring earth,
Of love divine—the human birth:
Still from that hill by faith profound,
Sends forth with pealing, clarion sound,
The message Christ to mankind brings
Love's mandate from the God of kings.

II

And still that other cry is borne,
Which on the glorious Easter morn,
Ionian seas in darkness, stirred,
The voice by wond'ring sailors heard!

"Great Pan is dead! his rule is o'er!*"
Rejoice! O mortals, evermore!
Proclaim the news! uplift the strain!
Love conquers death, and sin, and pain!"

III

Dead was the god of Nature rude,
But still on earth a pagan brood,
With arrogance and evil, plan
"Man's inhumanity to man."
Spirit of Christ! arise in might,
Lest "Peace"—God's Will—fail in the fight;
Throughout the world, O let there shine,
HUMANITY—True Love Divine.

NOTE: Plutarch, in *De orac, defectu*, 17, and other classic writers, relate that on Easter morn in the reign of Tiberias, Thamou, a pilot, with crew and passengers including some Roman courtiers, sailed the Ionian sea near the island of Paxi in the Echinades. Suddenly, they heard a great cry from space:

*"*Tha-mouz! Tha-mouz! pan-ma-gaz teth-neke.*"
Thamou! Thamou! the all-Great is dead.

This, probably a Lenten lament of the dying winter time, for the great Thamou or Adonis, raised by pagan worshipers assembled around some crude hill-top altar and, borne through the clear Egean air, the courtiers interpreted as a proclamation to be made to Tiberias as a warning against his licentious conduct. By tradition it is supposed to have announced the end of the old world of pagan cruelty and fear while heralding the beginning of the new world of Christian love and humanity.

Albany, Christmas Eve, 1918.

UNITY

LIFE'S IDEAL

THE BASIS OF FEDERATION

HEBREW—CATHOLIC—PROTESTANT

"The earnest hope and expectation of the creation awaiteth the revealing of the sons of God."

"A person, man or woman, who can say more ably, forcibly and pungently than others what those others are longing to have said, will sweep into unity an irresistible body of support."

"What is needed is to solidify sentiment, to focus it, and to apply it at white heat to the particular barrier separating religious bodies which must be burnt away."

"Those who suppose that modern facilities for the transmission and presentation of intelligence have lessened the value of the individual with a fiery message in the brain, and the heart and soul in the words, are deceived."

"People think with considerable looseness on many points, and even when their thought is earnest it is seldom coördinated with the thought of others so as to become effective."

"Youth especially is hard to teach and to convince. Loitering by the way, it wastes its precious chances, arriving at the realization of what it might have become only at the time when by yielding to ease and sloth and blandishment, it has set itself into ways that bar it from doing its best."

"If the youth of the land, of the world, could grasp the great Truth, there might be in the next generation such forward strides as would dwarf the progress of the last 400 years since the slowly moving, unaccomplished Re-Formation."

—*K. P.*, 9 Feb. 1919.

"Such inborn gentlemen is what they are, those splendid American soldiers. Remembering their mothers and sisters they respect all women; they help our mothers, they fight alongside of our husbands and fathers for the right, and one of the things that touches me most is the love of all of them for our little children."—*Marquise de Noailles on American Soldiers in France*, February, 1919.

"Woman herself has won the victory! She has become victorious through her children."

"And a great sign was seen in Heaven! a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

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UNITY

PRAYER AND HYMN

*Inscribed to the
Motherhood of the Great Red Cross Society*

Raise Motherhood to Heaven's bar!
The World redeemed has found salvation!
Go! spread the Gospel wide and far
To every tribe and every nation!
For now there glows in Rose and Star,
The federated consummation!

"And God created man in His own image, in the image of God created He him, male and female."

"Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of Redemption."

For neither Time nor Might dissolves
Identity that Life evolves. *Tr.*
"Und keine Zeit und keine Macht zerstückelt
Gepragte Form, die lebend sich entwickelt."
—*Goethe.*

"Be of good cheer! I have overcome the World!"

"When the Comforter—the Paraclete—is come whom I will send unto you from the Father, the Spirit of Truth which proceedeth from the Father shall bear witness of me."

See Genesis 1:26; 3:15; John, chapters 14, 15, 16; Ephesians 4:30; 1 Timothy 2:15; Revelation 12:1.

PRAYER

III

The Mother.

INTERCESSOR!
ADVOCATE! COMFORTER! PLEADER!
PARACLETE!

MARY!
MOTHER of CHRIST!

May the influence of Thy holy spirit
Evermore attend us!
Guard! strengthen! defend us!
Virgin Daughter of Joachim and Anne!
Divine Desire of Parenthood!
Chaste Bride of Joseph!
Full of the Grace of Wisdom!
The LORD was with Thee!
Temple of Purity!
Shrine of the HOLY GHOST!
Sanctifier and Giver of Life!
Blessed wert Thou among women!
And blest was the fruit of Thy pure mind!
The gift of God!
The Heaven-born Child!
JESUS!

II

The Son

CHRIST!

Son of Man! Son of Mary!

Calvary's Innocent Victim!

Sion's Supreme Sacrifice!

Crucified that humankind might learn

The sin and sting of death!

Messiah!

Incarnation of the Word!

Desire of Nations!

Savior!

Redeemer of the World!

Prince of Peace!

SON of GOD!

Coequal with

I

The Father

OUR FATHER!

Who in Heaven art of Good the Spirit pure!

THY NAME be hallowed in each heart

While Life and Time endure!

THY WISDOM come!

THY WILL be done

On Earth as done in Heaven!

THY BREAD—THE WORD OF LIFE—

Be given

To us. Forgive

Our sins, as those who sin

Against us, we forgive:

In temptation let us not, O GOD! be led astray!

From evil, LORD! deliver us

NOW!

Henceforth and alway.

God

ONE!
 Father! Son!
 ONE!
 HOLY GHOST!
 In MIND!
 In WILL!
 In POWER!
 JEHOVAH!
 GOD of ISRAEL!
 From Time's remotest hour!
 THY TRIUNE glory we adore!
 In UNITY for evermore,
 AMEN!

HYMN

"Lead, Kindly Light!"

"Grace"—
 Metre 8-7s.

Tune—"Austria"
Haydn.

I

Glorious Light! to mortals given!
 Spirit pure that breathes new birth!
 Make our lives a blend with Heaven!
 Christ! come down and dwell on earth
 In the sacred troth unending,
 Coeternal, Three in One!
 Good—the Holy Spirit—blending
 Father-Mother in the Son.

II

In the Bride and Bridegroom wedded,
See the Church of Christ appears!
Sin and death no more are dreaded,
Fled are pain and mortal fears!
Faith and Hope on Love depending
For the Life Immortal won;
Evermore our strains ascending,
Hymn "God's Will on earth is done!"

III

Generations swift succeeding
In the same recurrent strain,
To the Life Immortal leading,
Raise the Triune hymn again!
By the everliving merit
Of Christ crucified, our Lord!
Father, Son and Holy Spirit!
Hail the Trinity adored!

IV

Anthem, chant and hymn ascending,
Rise to God's eternal throne,
Where the saints with joy unending,
Laud in Unity the Son,
Through the Holy Spirit, living
As JEHOVAH! GOD! our LORD!
Unto Whom in glad thanksgiving,
Let our praises be outpoured.

Albany, N. Y., 1 Feb., 1919.

TO THE READERS OF THIS BOOK

If you believe in what is set forth in this book, or if you desire that the question be threshed out, is it not worth your while to tell others about it? The Cause it stands for is the best of all causes. You cannot help it along in any better way than by helping to spread far and wide what Leonard Stuart has said so well and forcefully as the mouth-piece of the mighty fallen.

If you wish the cause of Universal MORAL Education well, you will talk this book over with your most able and sympathetic friends.

THE READERS' DUTY

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